"The snow heaped field and highway
With a silence deep and white."

International Journal of Religious Education

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January, 1935 CONTENTS *Vol. XI, No. 5*

	Page
EDITORIAL	3
CONQUERING DISCOURAGEMENT, *James Gordon Gilkey*	5
THE HOME AND SOCIAL ATTITUDES, *Sidonie Matsner Gruenberg*	6
SOME DEBATABLE QUESTIONS, *Otto Mayer*	7
FROM THE PYRAMIDS TO THE PRESENT, *Walter Towner*	8
ORGANIZING A COMMUNITY FOR RELIGIOUS EDUCATION, *J. Quinter Miller*	10
WHEN THE CLASS MEETS, *Paul H. Vieth*	12
THE WORKERS' CONFERENCE	13
SOME CONCLUDING SUGGESTIONS, *Forrest L. Knapp*	14
THE WORKERS' LIBRARY, *F. Harvey Morse*	15
HOW CAN WE SECURE BETTER MOVIES?	17
A RECREATIONAL PROGRAM FOR THE COUNTRY CHURCH, *Floyd W. Morris*	19
IMPROVING THE CHURCH SCHOOL IN THE SMALL CHURCH, *Victor F. Scalise*	21
SERVICES FOR HOME WORSHIP, *P. R. Hayward*	22
"I PLEDGE ALLEGIANCE" (A one-act play), *Marion Wefer*	23
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, *Esther Freivogel*	25
JUNIOR DEPARTMENT, *Una R. Smith*	27
INTERMEDIATE DEPARTMENT, *Rowena Ferguson*	28
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Nancy Longenecker*	30
CURRENT FILM ESTIMATES	33
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	35
NEW BOOKS	36

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

Photo, Ewing Galloway, N. Y.

THE center of this picture is the whistle! Those puckered lips mean that carrying in wood is fun; that it is part of the shared experience of a happy home; that each member of the family does his part and is happy about it; and that somewhere in the background are two sensible and wholesome parents.

EDITORIAL

Soul of Mine, Beware!

IN the Roman Senate, centuries ago, Cato said over and over, like a dirge, "Carthage must be destroyed." Many a modern Cato looks around him at the evils of our world and declares that they must be destroyed. He has looked at poverty, ignorance, superstition, vice, and the organized systems that breed them. He has called out for their destruction. And he has invested his life in efforts to build a better city in place of the fallen Carthage.

Many of us have joined these modern Catos calling out for the destruction of evil. There must be a Cato, at times at least, in the breast of every person of Christian goodwill. Carthage is not merely an old city or a geographical spot. "It is," as someone has said, "a system within which we are tightly caught. It is the expression of motives which are part of us."

Those of us who cry out for this change in our world have embarked upon a perilous enterprise. It cuts deep into our world, but deepest into ourselves. It demands that we recognize the oneness of spirit that too often is found in us and in that which we would destroy. It demands that unless we are willing to go down with the destruction of that which we oppose, we must have in ourselves "a devotion and discipline not lightly learned." It demands that, while we strike a lusty blow at the Carthage of unrighteousness without, we beware lest another Carthage flourish behind our sword hilt within our hearts. For, again, the devotion and the self-discipline needed for this Holy War against injustice "are not lightly learned." Thus, Soul of Mine, Beware!

Coordinating the Boy, James

THERE is an important task of coordination which remains for some agency to do. James Stone is in junior high school, he goes to a Sunday church school, he is a part of an active home, he is a member of a Scout troop, and he frequents a certain playground from time to time. He goes camping in the summer and during the year attends the movies twice a week.

The poor boy gets into the currents of all kinds of thought and is expected to build an integrated personality in the midst of a plurality of thought patterns and cultures. His science teacher may take every opportunity to show his digust for religion. His history teacher may be a staunch Republican and his teacher of civics may be a loyal Socialist. His mathematics teacher may be a Roman Catholic and his coach may be a "free thinker." Even though religion is not to be taught in school, no teacher can avoid revealing his fundamental beliefs or disbeliefs. If one adds to this plurality of views, the impressions the boy gets in all the other groups in which he moves, one finds immediately the confusion in which James Stone lives and in which, unfortunately, he may never quite find himself.

Why should not some of these leaders have a chance to discuss James with some of his other leaders? He would be better off if all these agencies learned to work together, eliminating overlapping and pooling their resources for his good.

In one city, an inter-agency committee made up of representatives from the two junior and senior high schools, the churches, the Y. M. C. A. and the Y. W. C. A., and the Boy and Girl Scouts has been working more than a year to coordinate all work being done with youth. A number of mass meetings of leaders from the different agencies have been held, in which an effort was made to help the different groups to become acquainted with the programs of each other. In the near future, this committee is planning a character emphasis week when a number of specialists in different fields will be brought to the city to talk to high school students; to confer with teachers and parents; and to share with the committee in starting work on some cooperative curriculum building.

The initiative in this city was taken by the city council of religious education. Representing as it does all the Christian forces in the city, it could well become a clearing and coordinating center. May many more councils discover the opportunities that lie in this direction!

Depression Lessons

THE depression, with all the indescribable suffering it is causing, is undoubtedly teaching us some unforgettable lessons.

For one thing, there is evidence that governmental and community leaders and citizens have become increasingly concerned with human needs. Many communities have received amazing results in drives for funds for the needy. So, in the realm of charity efforts, men are learning to have a greater concern for those who are in want. Even at the terrific cost of a depression to teach it to us, such a lesson is worth learning.

But what more fundamental lessons will we learn? Will we discover how to eliminate human want? Will we find out how to build an economic order in which the men and women who want to work will have the opportunity to do so? If men have learned that such questions must be answered and are driven to seek an intelligent answer, that is another lesson worth learning.

Again, even though it may sound sentimental to say it, perhaps one foundational thing Christian teachers can do is to help children and young people come to a true sense of the meaning of wealth. Most of them still want the kind of wealth that is determined by the quantity of possessions—money in the bank, securities in the vault, or the number of rooms in the residence. Is there not a far more Christian concept of wealth? Is it not true that Jesus made it clear that a person's wealth is determined by how much of true worth he has to share? Such a principle, if really put into operation by *many*, would change our whole order of things. The fact is, that all progress that has ever been made has come as the result

of the efforts of those few great souls who have lived by this mighty rule. If this depression leads us to help large groups of children and young people to seek wealth of this kind, perhaps the suffering of these years will not have been entirely a loss.

A Shared Task

WITH all the values to be achieved through emphasis upon a rich, educationally-worthy program in the church school, this emphasis holds a lurking danger. Parents may be led to abandon still further any sense of responsibility for the spiritual nurture of their children. They may look to the church to carry fully any definite and well planned provision for Christian education. Our efforts to improve our methods and materials and to develop skilled leaders may suggest to them that the job is too technical for them anyway. Approaches from the church school to "seek the cooperation of parents" may further imply that the task belongs primarily to the church while the part of the home is secondary and supplementary. In fact, evidence is not lacking that the emphasis for the past two decades upon efficiency in the church school has been accompanied by, even though it may in no way have helped to cause, a decreasing sense of parental responsibility for religious nurture.

Now when we assert that the curriculum consists "of the actual experience of the pupils, and the activities through which that experience is enriched and controlled in the direction of Christian outcomes," it is obvious that even the "expanded church school session," not to mention the prevalent sixty- to seventy-five-minute session, provides very limited opportunity for such experience. Important as the brief period spent in the church may be, it is but a tiny segment of the whole range of experience within which Christian education must take place. It is important for pastor, church school leader, and parent alike to realize that *primary* responsibility for Christian nurture rests upon the home. The church stands by to offer inspiration, special assistance, guidance, and source materials. Only in the case of spiritual orphans does it dare to take the primary place of the parent.

The current emphasis on "Christ in the Life of the Home" which is being made effective through many helpful materials is most timely. The widespread response by denominational and interdenominational agencies, by the religious and even the public press, is most heartening. We are unquestionably about to witness a pronounced shift of emphasis to Christian education in the home, to parent education in the church's program, and to a much closer working relationship between church school teachers and parents.

Even the public school with many of the best hours of the week at the disposal of its program, still recognizes that the educational task is shared by the home. Parent-teacher associations in thousands of communities, federated nationally through the National Congress of Parents and Teachers, express effectively this conviction of a shared responsibility. Churches as a rule have had no organization corresponding to the P-T-A. The fact that the church's educational program engages all members of the family in shared activities may make such provision unnecessary in the ideal situation. However, in a great many cases a bridge between the church school and the home is sadly needed for the church itself does not adequately constitute a connecting link. Such a situation may call for a church council or conference of parents and teachers as an emergency measure. The real need is for such a reconstruction of the church's whole program for adults as will bring sharply into the consciousness of the whole adult constituency, the shared responsibility of home and church for the spiritual nurture of childhood and youth.

These are difficult days for the church. They are still more difficult for a vast majority of homes. A recent message of the president of the National Congress of Parents and Teachers to the membership, through *The National Parent-Teacher Magazine*, constitutes a fitting challenge as well to those who are responsible for the adult work of the church through which the home-church chasm should be bridged.

Under the caption "Fighting the Depression," President Mary L. Langworthy writes:

"For the past three years we have had to strain every nerve to keep the depression from demolishing the schools.

"We must not forget, however, that we are the bridge between the home and the school, and we must not forget that no bridge can stand if the support at either end is weakened. Therefore, without in the least relaxing our vigilance in regard to the school end of the bridge, we shall in the next three years devote special attention to the support of the home.

"We know only too well that in time of economic depression the morale of the home is affected quite as much as the physical quality of it, and it will do us little good to insist upon adequate schools if our children leave those schools to return to inadequate homes."

A similar shift of emphasis, from seeking merely to preserve the church through these difficult times to building better homes, is in process through the current emphasis on "Christ in the Life of the Home."

The Directions That Our Children Choose

A PRAYER BY PARENTS

GRANT us, O God, the insight to see the direction in which our children grow.

Make us more concerned about their purposes than about the point at which they have arrived.

As we watch their minds struggling with new ideas, grant that we may be more interested in the way they think than in the completeness of their conclusions.

As they choose their books and friends and everyday interests, quicken our spirits to be sensitive to the principles by which they choose. Thus wilt Thou save us from being completely absorbed in weighing the final wisdom of their choices.

Make us more concerned if they run away from the facts that they have than if they have not yet found all the facts.

So in their impulses to generosity, in their glad acceptance of new friends, in their eager entrance upon new experiences of life, make us always wise enough to see the future attainment in the direction given to the present act. Amen.

—*P. R. H.*

Conquering Discouragement

By James Gordon Gilkey*

This is the last of the series of four articles by Dr. Gilkey dealing with problems of personal adjustment and growth. Next month, the first of three helpful and inspirational articles by Dr. Dwight J. Bradley, of Union Church, Boston, will appear on this page.

THERE is a problem which, sooner or later, confronts most teachers and religious workers. However self-reliant and confident we may appear to others, we have secret moments of self-distrust in which we tell ourselves that we chose the wrong work, that we have made a wretched failure of life, and that no permanent gains will accrue from the efforts which have exhausted us so completely. How can we conquer these moods of discouragement? What is the technic of maintaining within ourselves confidence, assurance, and hope—obvious prerequisites of steady and significant achievement?

It is well for us all to recall the fact that many, probably most, of our moods of self-disparagement spring from fatigue—physical, mental, or emotional. Examine a discouraged individual and, almost invariably, you will find a tired one. If we are in earnest about mastering moods of despair we should study ourselves until we know our own symptoms of fatigue, and then when those symptoms make their appearance quietly refuse to believe what we find ourselves telling ourselves about ourselves. One of the most familiar symptoms of fatigue is the sudden inability to make decisions, even trivial decisions. A less familiar symptom is the inability to ignore petty annoyances and little distractions. Still another symptom of fatigue is the impulse to imagine controversies with the individuals we particularly dislike, and picture to ourselves the satisfaction we would find in telling them at last just what we think of them. All these feelings and tendencies are evidences of exhaustion, and when we find them making their strange and sudden appearance within us we must brace ourselves to ignore the verdicts we shall presently find ourselves passing on our own personality and our own achievements. Edward Carpenter has written a helpful poem beginning, "Do not pay too much attention to the stupid old body!" To learn when to follow this advice is the first step in conquering discouragement.

But there are, of course, some moods of despair which have a much more significant origin. Consider, for example, the dark moments which come to us all when we are driven to conclude that we are not appreciated. Carlyle once said bitterly, "Genius is a ship burning at sea for the benefit of spectators on the shore." Most of us have had days when we understand that cruel epigram and the unhappy personal experience which apparently preceded it. We feel that we, too, have burned ourselves out for the benefit of individuals who accepted our self-sacrifice as a matter of course, and for the benefit of institutions which disclosed an institution's characteristic heartlessness. How can we master such moods?

Whenever we find ourselves saying we are not appreciated, we should ask ourselves frankly how many evidences of appreciation we give the men and women about us. Even a hasty self-analysis will show that we write few commendatory letters, that we extend few congratulations, and that we let other people do their work and carry their responsibilities without ever thinking of organizing a cheering-section to spur them on. The reason for our silence is, of course, not indifference. It certainly is not blindness. We pay our friends few compliments because we are shy, because we are pre-occupied, and because we find it extremely embarrassing to try to make pretty speeches to individuals. What is true of us and our experience is, of course, equally true of other people and their experience. They do appreciate us and our efforts, even though their evidences of appreciation are few and far between. To recognize this fact, to resolve that we will do our best irrespective of the public recognition we receive, and then to live on a level above both praise and blame—to do these things is to free ourselves from an immense amount of sensitiveness and discouragement.

Or consider the moods of despair which spring from the belief that, years ago, we made the wrong decision and inadvertently embarked on the wrong career. How many people hold this conviction, and find their lives permanently shadowed as a consequence! In their introspective moments they tell themselves they should have tried business rather than teaching; that they should have settled in the East rather than in the West, or in the West rather than in the East; and that if they had married the other person, or not risked marriage at all, life would have been infinitely happier. Anyone who has even an elementary knowledge of personal problems knows that this exploring of vanished alternatives causes much misery and discouragement. How can we conquer the moods of despair which spring from this familiar source?

As we grow older, and as the number and the range of our choices grow steadily less impressive, we should force ourselves to recall two simple facts. The first is that we know nothing, and can know nothing, about the road we did not take. We usually picture it as a smooth and sunny road, leading directly and swiftly to the land of heart's desire. As a matter of fact, it may have been even rougher, darker, and more circuitous than the road we are now following. To break our hearts regretting a mistake which may not have been a mistake at all is to show singularly little intelligence. And just as we know nothing about the road we did not take, we know nothing—and can know nothing—about the future stages of the road which we are now travelling. In hours of despair we tell ourselves that our present road leads nowhere, that it is carrying us farther and farther from our true goal, and that presently it will bring us to an impasse. But all this is, of course, sheer speculation—nothing more. As a matter of fact our present road may, in another hour, turn a corner and disclose just ahead the long-sought land of dreams. To recognize the inevitable limitations of our knowledge, to refuse to let ourselves become the victims of imaginary failures, to insist on believing the best rather than the worst as long as the best may be true is to move to the edge of the shadows and to live in steady sunshine.

*Minister, South Congregational Church, Springfield, Massachusetts.

The Home and Social Attitudes

By Sidonie Matsner Gruenberg*

WHEN we look about us today and see the wide divergences of social viewpoint that grow up in families, when we see how far apart father and son and mother and daughter appear to be in their standards and ideals of life, many of us are impelled to question whether the home plays any part at all in forming the social attitudes of its children. We are inclined to believe that "home influence" has faded out of the picture along with the buggy and the slender waist and the Prince Albert coat.

Nevertheless, if we search a little below the surface, we will find that today, as in the past, it *is* the home which establishes children's attitudes and standards, for better or for worse. However, with this important difference: that parents today have no absolutes on which to lean for their teaching. It is this that constitutes a challenge which today's parents are forced to meet. It was difficult enough to inculcate attitudes and patterns of conduct in the past, when everybody knew what was to be expected of children, and everybody expected about the same; when everybody depended chiefly upon the home and the church to establish those principles of conduct and those standards of right and wrong that practically everybody agreed upon. Today, however, parents can no longer enjoy such certainty—they can no longer be satisfied to say, "This is right. Everybody knows this is right. Whoever does differently is wicked!" For not only has every community a mixed assortment of people from all corners of the earth, with varying customs and standards, but every child is exposed to a great variety of influences in addition to the home and the church and the school. There are all about him numberless suggestions as to what is nice or desirable or praiseworthy, from the comic strip to the radio, from street voices to all grades of reading matter, from billboards and shop windows to the movies. His own companions at school and on the playground, like the fellow-citizens of his parents, represent many nations and races with all their divergent manners and tastes and preferences and dislikes. It is no wonder that children are confused, for it is impossible to avoid comparing, and comparing reveals the great variety of practices on the part of all sorts of people.

All the more necessary is it, then, that the home should perform this new function: no longer making solemn pronouncements, it must serve, rather, in the more complex and challenging role of interpreter and coordinator. No is this task an easy one; for parents cannot today depen solely upon past knowledge and tradition but must, a never before, concern themselves with what is happenin in the community, with what other people are thinking an feeling and doing.

This is not to say that parents must abrogate their righ to maintain codes and standards of their own. On th contrary, it implies that parents need, more than eve before, to hold firmly to their own standards and attitude —arrived at through ripe experience and mature living But they must examine and evaluate these beliefs. They must know what they believe and why—and at the same time give liberal and tolerant thought to the divergent ideas and ideals of other people One may believe that divorce is wrong, that the use of rouge is wrong, that Sunday movies are wrong; but at the same time one must interpret for the children the fact that many other people who do these things believe them to be right.

Nor can we always be sure just what we are teaching in the patterns we set before our children; nor even what we are preaching. The following instance is illustrative:*

In a modern school, where the children participate in certain functions of management, it was decided that the prices in the lunchroom must be advanced—that lunch tickets, now five cents, would be raised to seven. Two boys, having "inside information" of the impending change, invested all the money they had in tickets at five cents and sold them to their schoolmates at six. Thus both they and their companions profited at the school's loss. The attitudes of these boys' homes toward their transactions showed a wide divergence. Some of the parents praised the boys' good "business sense"—others were shocked at their "unethical" use of advance information. Yet even in the homes that disapproved of the businesslike acumen of the young people, there was general acceptance in their own business practices of precisely this same type of procedure, recognized as the normal and legitimate activity of adults engaged in trade. How were the children to learn that what is right for their parents in business is wrong for them as a device for obtaining a little extra spending money? It is only the parents, in such cases as this, who can clarify the criteria in such a situation—and the parents themselves are often not quite clear as to what is "right" and what "wrong" in the modern scene.

(Continued on page 39)

Christ in the Home

Grace Noll Crowell

I KNOW a little home-sweet room
Where a family meets to break its fast,
And where they dine at close of day,
The hours of play and labor past,
And on the wall the pictured face
Of Christ looks down upon them there:
The gentle Christ, with eyes a-brim
With infinite protecting care.

Christ is the Head of that small house,
His likeness a reminder, lest
Some thoughtless word be spoken there
Before an ever-present Guest:
A gentle and compelling force
For any household to obey!
Imprint Thyself upon my wall,
Dear Lord, and at my table, stay.

*Director, Child Study Association of America; Lecturer in Parent Education, Teachers College, Columbia University.

*This story appears in *Parents, Children, and Money*, by S. M. and B. C Gruenberg. New York, Viking Press, 1933.

Some Debatable Questions

In Temperance Education

By Otto Mayer

CHRISTIAN education has been awakened and startled as it faces anew its task of temperance education. An honored leader has expressed it as his judgment that in the past Christian education was among the primary forces in dealing most effectively with the liquor problem. But with the coming of legal prohibition, educators seemed to sit back and expect legislation to solve the problem for them. The sudden renunciation of federal prohibition in the United States and of provincial laws in Canada by the electorate has jarred us from our complacency and has made us realize that temperance education must again demand the attention of progressive educators in the church.

Serious thinking on this problem promises to give us a reconstructed program of temperance education. The emergence of disputed issues involved in this evaluation of our past efforts is a promise of a better education on alcohol and the control of the liquor traffic.

There is, first of all, the problem of general objectives in Christian education as related to the liquor problem. In view of the use and endorsement of the term *temperance* by the wets, how shall moral and religious forces define temperance and promote temperance education today? Many say quite frankly that temperance is not enough and that our objective cannot be anything less than total abstinence for every individual. Others will insist that such a claim represents a doctrinaire position and that by insisting on total abstinence we are not only disregarding scientific findings that the moderate use of alcoholic beverages under certain conditions is harmless, and that a single drink does not inevitably lead to the drink habit, but are also laying emphasis on arbitrary rules and regulations as against principles and spiritual values. Is not education in temperance with its emphasis on the development of self-control a much more creative approach to the problems we face? This is the discussion of some persons.

It should not be forgotten that the new temperance education must deal with the social effects of alcohol and with the control of the liquor traffic. There must be education to protect society from the evil effects of the liquor traffic and education to eradicate it eventually. Does that mean that the church through Christian education should resort to direct action, even to the extent of having the church as a group announce its stand on political issues and actively engage in making political campaigns successful?

Some would maintain that the church may work to clarify moral issues and help its members to make up their minds on social problems of the day, but that it ought not to engage in direct action. Must we then say that individuals and groups may engage in direct action as an indirect result of education under church auspices, but that they must do it outside of and apart from the church fellowship? Is this not setting religion and education apart from life?

The question of whether propaganda ever has any justifiable place in education comes to the front at once in many a discussion on temperance education today. There are those who maintain that the propaganda of the wets must be met by an equal degree of propaganda from the drys. The time is too short and the problem of alcohol too acute to allow us to follow the slow processes of accepted educational method. Somehow, say these leaders, propaganda and indoctrination must be taken into the camp of the educators.

But what happens to the inidvidual and the group when led by propagandist leaders? Is not their thinking being done for them, and is not thus the whole democratic process in which individuals share in determining the leadership and the direction of that leadership being discarded? It is true that society has made certain gains in dealing with the liquor problem and that youth need not start "from scratch" in every pressing social problem. But should that mean that the "oldsters" are to hand down ready made solutions to the youngsters and thereby deny the very spirit of freedom and creative thought by which progress comes?

Temperance education must be of a kind in which it is possible for the mature and the less mature to consider the unsolved problems of temperance and the control of the liquor traffic and to review critically solutions which have previously been tried. Thus others would contend.

Pledge signing is another practice inherited from the old temperance education that is being questioned. Some will argue that the successful use of pledges in the recent efforts to get cleaner motion pictures from the producers is sufficient evidence of its value. They will add that the act of taking a definite stand against drinking, declaring one's purposes, and sealing one's vow by the act of signing a pledge card, is of primary educational value.

But, say others, too often pledging is done as a result of undue pressure from sources rather remote from the actual situation which the learner faces; often pledging is done in a state of emotional disturbance, so that, as a matter of fact, pledge signing often checks creative thinking and the individual blindly follows the crowd. And are not many pledges soon forgotten or ignored?

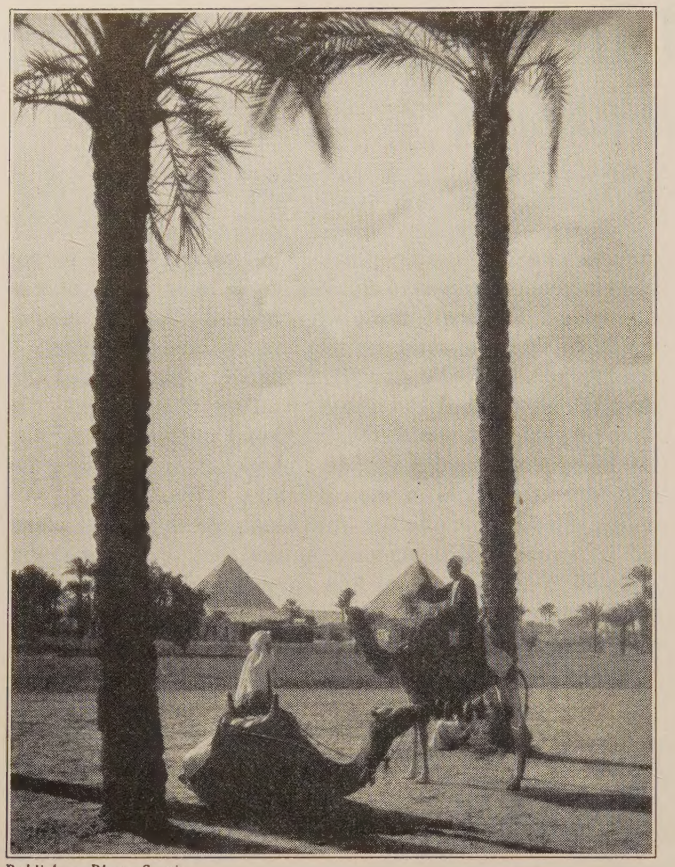
Pledging causes the individual to give primary attention to certain commitments, and does not often make provision for study and discovery of facts which should lead to such commitments. Pledging rarely comes as the climax to informed opinion and studied conviction.

Many there are who insist on the use of facts in temperance education, but seem not to have counted the cost of such insistence. Are we really ready to discard all pseudo-knowledge and use only proved facts? To be cautious and hesitant about exaggerated statements? To avoid confusing claims still under investigation with well established evidence?

Or is all this an over-emphasis on the value of scientifically established

(Continued on page 34)

This article deliberately asks some perplexing questions, but does not answer them. The editors know that readers of the International Journal will be eager to answer those questions —some on one side, some on the other. Readers are requested to send in their views to the Board.



Publishers Photo Service

From the Pyramids to the Present

Youth Has Had to Seek the Meaning of Life

By Walter Towner*

IN the depressing year 2900 B.C., King Cheops had a mind-set for building bigger and better pyramids. That his infatuation was bankrupting the people mattered not a fig to King Cheops. The end result was that the garden variety of young people along the Nile faced a problem situation.

Later, about the time the brass gates were hung in the wall of Babylon to boast of a power which had already seeped out, there was a moral, economic, and political crash at that end of the ancient world's "fertile crescent." Of course the result was that their young people began to have articles written for them in the Euphrates Valley edition of the young people's weekly in an effort to bolster them up with an adequate philosophy of life. These young people, also, faced a problem situation.

We can rapidly slip by the details of history's high points which followed. For instance: the "unprecedented" problems which young people faced when the Persians ostentatiously took charge, and then somewhat less ostentatiously retired; when Alexander and his Greeks spent too much time weeping over the shortage in the supply of worlds and not enough over giving the common people a decent chance; and when the stubby sworded Romans undertook to fix things up in the grand old Roman manner. We can skip this and come to the day when young people clustered around Jesus, still facing "unprecedented" problems. He did not minimize their problems. He recognized them, and then gave a formula for their solution. He said "The Kingdom of God is within you."

Perhaps our young people are in a worse fix than young people ever were before. Practically anyone will tell you so. That is, anyone except an Ancient Egyptian, or Babylonian, or Persian, or Greek, or Roman Christian, or even a contemporary of Wycliff, Luther, Knox, Calvin, or Wesley. But even if it is so, Jesus' formula still fits. We are being driven to an appreciation of the fact that it is the *only* one which fits.

Of course, the fact that the world has many times passed through stages of conflicting cultures and confused philosophies does not minimize the actuality of our own present troubles. Nor is there much point in trying to discover the comparative degree of the social ills which our young people face. While we gain the stability of a broad perspective through seeing today in its relationship to the yesterdays which also perplexed, there is no use dodging today's realities. Our own young people are beset with a grim assortment of devils bent on their undoing.

The people who discuss that sort of thing talk glibly about maladjustment incident to the shift from an economy of want to an economy of plenty. Yet most of our young people still lack the plenty and are strong on the "wants." This is mixing the figure a bit but it throws us into the midst of one of our biggest fights. There may be plenty, but our young people do not have it. Those who do have it are cultivating a tremendous desire for it on the part of those who do not, and the fuse is sputtering perilously close to the powder keg. The channels for cultivating public desires hum with activity and each new day sees important additions to the list of *things* it is "smart" to have or do or be.

It is at least a fifty-fifty chance that Napoleon suffered from the horrors described in our present-day advertisements, but in his day they gave one a free hand to tinker with destiny without having to lug along a cake of smelly soap or a bottle of magic antiseptic! Benjamin Franklin could retire early and conserve his chances for health, wealth, and wisdom—but not so now. The hazy virtues in that technic fade completely out before the "come hither"

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f a night club. Where is the man who today can dress p a spiritual virtue to possess one half the lure of the ıtest stream-lined, hundred-mile-an-hour model as it estles among the palms and tuxedos at the automobile ıow? Queen Victoria said that she was afraid her Britons would mistake the Crystal Palace for the Kingdom f God. They didn't—not with that kind of a queen! ut we do well to worry about the modern counterpart. aken all in all, our young people are strictly up against t in a muddle-headed world that has been taught that *hings* are the realities.

We have reached the point where we should catalog he whole list of personal and social problems in all their pritely details. But only 1800 words are allowed for his article and we still have all the solving to do. Sketch n these details yourself. Or, better yet, refer to the address you made to the graduating class of your local high chool last spring! Your conclusion probably ran something like the following, and will serve admirably here: "Summarizing, then, you face a world confused and uncertain. The crass materialism of the last decade is still very much with us, but there is emerging a wide-spread recognition of the fact that it will not do. Selfishness, cupidity, greed remain, but many who are in authority are seeing that if the fabric of our civilization is to be held together, self interest must be curbed and the well-being of the masses considered. *Things* still occupy the throne, commodities which make for ease and luxury are dangled before an uncritical public by the lure of high pressure advertising, and the fundamental virtues upon which true stability depends have but ineffectual advocates. Conflicting philosophies occupy the field of thought and conduct patterns directly at variance with each other call loudly for you to follow. The ads say liquor is grand; the church, with a new found voice, is saying that any use of alcoholic beverage is a sell-out to the lowest in your nature. The government, having promised never to go to war, is pouring billions into the war machine and has been teaching you the high school variety of the goose-step, while many adventurous youths the world around are saying 'I will not fight.' Authority has given place to reason and reason, unable to reach an agreement, is looking for a new set of dogmas." Then, if you were feeling rather liberal, you probably added to your closing remarks: "You and every young person today, must develop a philosophy of life adequate to carry you through these conflicts and confusions and bring you to happiness and that joyous living which is the heritage of all God's children." All of which, we must admit if we are really honest, probably did not help the graduates much. But we must help them. Somewhere in the tangle of paths, the road must be found. And such help as we can give should be specific.

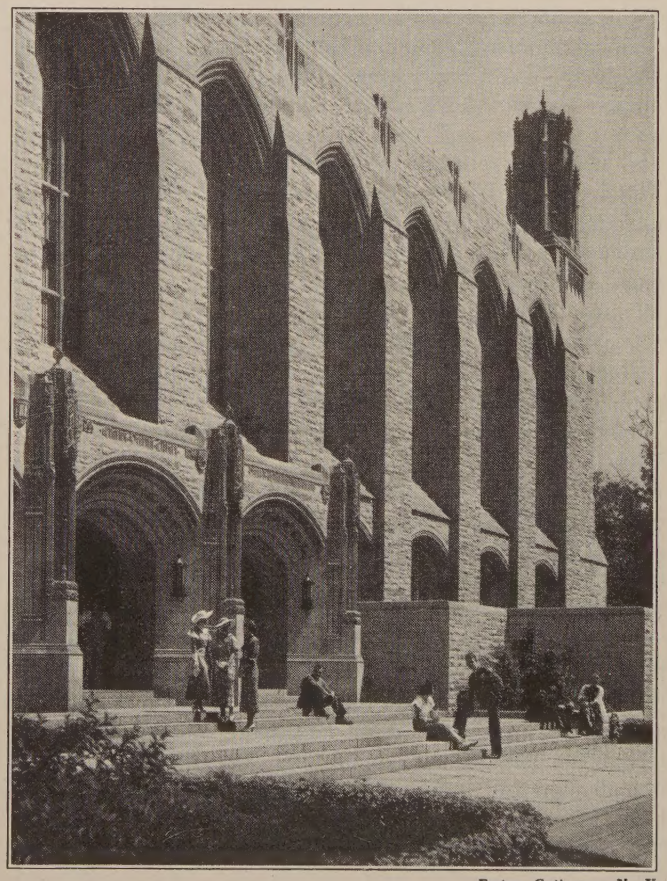
As the tempo of life accelerates, the truth of certain matters long ago established is being recognized more widely. One such matter is that while we are scrambling in feverish haste for our place in the sun, we are going to pieces in alarming numbers physically and nervously (if there is any difference). To all such, it makes little difference whether our scrambling is successful or not. Were we to arrive at our place in the sun, we no longer would have the where-with-all to enjoy it. The following conclusion, then, is indicated: One's philosophy of life must embrace two considerations. The *first* is that it must be a guide to the adequate life in all its relationships. The *second* is that it must provide the inspiration for keeping this mundane equipment of ours in shape to live the adequate life and carry on its relationships. Perhaps here again there is no difference. But whether the two considerations are merely one basic fact or not, convenience in handling suggests this treatment. It seems logical to treat the second first.

Not long ago I saw a splendidly endowed and equipped college junior go rather badly to pieces in the closing session of a week's youth conference which he was leading—overstrain and poor use of his nervous and physical resources. Of course he will come back. But it is his second step over the invisible line between well-being and ill-being and he will not come back so rapidly this time. And who knows whether one ever gets entirely back from such an excursion?

The number of young people who are poorly adjusted mentally, from the angle of the mental hygienist, may be no greater than in other days—the pace at which they are going is showing them up, however. Unfortunately, religious leaders know less about mental health than they should, and too often take pride in indifference to physical health. Here, again, Jesus' formula is the finger post: "The Kingdom of God is within you."

Keeping fit is a job for the "Secretary of the Interior," not the "Secretary of State." It is almost exclusively an internal matter. Once we are armed with information, it is largely up to us whether we keep the machine functioning properly or not. Leaders of youth will do well to encourage young people to make room in their philosophy of life for putting abounding health well up toward the front in their list of desirables, and the determination to protect it at all costs. From the mental adjustment

(Continued on page 39)



Ewing Galloway, N. Y.

Organizing a Community for Religious Education

By J. Quinter Miller*

A SHORT time ago, the general secretary of a certain state council of religious education received a letter from a prominent business leader in a nearby community. "Something must be done," he wrote, "to strengthen the work of religious education here. Our community council of religious education is dead. The executive committee hasn't met for about two years. Our cooperative vacation church schools, formerly directed by the council, have been dropped. Churches won't work together. Our Sunday school teachers need training, but there is no concerted effort along this line. Our young people's council, too, has become less and less active because of the general lack of cooperation between the adult leaders of the churches. Can't you come over and help us?" Here was truly a Macedonian call. It was initiated from within the community. It was prompted by actual needs.

In response to this request for help, it was decided to conduct a preliminary investigation to discuss what sentiment existed for making a cooperative approach to the solution of the religious needs of the community. Personal interviews were held with all the ministers, many of the Sunday school superintendents, the general secretary of the Young Men's Christian Association, a group of public school leaders, and a selected number of prominent business leaders and parents. These interviews were most illuminating. Generalizations were difficult, but the following were obvious: ministerial jealousies presented the greatest obstacles to effective interchurch cooperation in this community; competitive practices between local churches—not along denominational lines—had built up among the supposed spiritual leaders of the community such prejudices and such personal ill-will as to dampen and stifle the religious zeal and fervor of vital religion. Theological differences were generally admitted; the ineffective service of the former council was frequently emphasized; but the needs in the community were so emphatic that both laymen and ministers urged that an attempt be made to build a new organization suited to serve all the Protestant religious forces of the community.

Recognizing the paper existence of the now defunct council of religious education, its officers were interviewed. They welcomed the effort to face cooperatively the religious problems of the community. They pledged their personal backing and support. Because of the prejudice of some leaders toward the old council, however, it was deemed inadvisable for these officers, as such, to take the initiative in the new effort at cooperation. But who should undertake to sponsor this enterprise?

Finally, the general secretary of the state council was prevailed upon to issue a call, to the churches and individuals who had been interviewed, to a conference to discuss the problem of more effectively ministering to the religious needs of the community. Accordingly, a letter was drafted by the secretary and jointly signed by five local, interested people. This letter was sent to about fifty persons. The five who signed the letter followed it up by each one telephoning ten of those invited. As a result practically everyone attended the meeting.

A local business man presided. He reviewed briefly the steps leading up to this meeting and the preliminary conversations that had been held. Four local leaders spoke upon the needs which this community presented for religious education. They emphasized: low moral standards among high school youth; indecent movies; the problem of new Americans, both adult and children; low standards in Sunday school work; inadequate training for teachers; the menace of idle hours during vacation time; the militarization of Memorial Day, Armistice Day, et cetera, with the accompanying questions of peace and world friendship; the problem of parent education; community forums for discussion of liberal religion and the function of religion in an era of social and economic change; noon-day Lenten meetings and an Easter sunrise service.

In the light of these needs, the petty prejudices which had formerly seemed as obstacles to progress were sublimated by loyalty to the larger good. The challenge of cooperation to meet such needs had become the dynamic which overcomes prejudice, narrow selfishness, and vested interests. The question now faced was: How shall we plan to meet these needs together?

The chairman suggested that the general secretary of the state council, whom all knew, outline the factors of success in a community program as discovered by other communities through their cooperative efforts in Christian education. The factors suggested for discussion follow:

1. *The council should be representative of the whole Protestant community.* The needs which have been suggested are broadly inclusive of the total program of the church. They emphasize the fact that in all areas of the church's life educational processes are required to achieve success therein. Hence, the council should be so conceived and developed that it may become the effective agency through which the entire cooperative program of the church is to be administered. Democracy in membership and procedure at this point is fundamental, for *to discuss and make articulate the needs and desires of the people of the community constitutes the primary principle upon which rests all phases of social organization.*

In the light of this fact, membership in the council should be composed of representatives from the people, the churches, the denominations, and the allied social and religious agencies now included in the community.[1]

2. *Interinstitutional representation should be practiced as a means of avoiding duplication and of increasing interorganizational cooperation.*

All the resources of organized religion are required to secure the largest advance in the community's program of Christian education. Thoughtless competition and continued duplication in the efforts of various community

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[1]For a fuller treatment, see "Community Organization in Religious Education" by J. Q. Miller, *International Journal of Religious Education*, April, 1933; also *Community Organization in Religious Education* by Hartshorne and Miller, pages 196-212. Yale University Press, 1932.

groups must be eliminated. The most effective process for doing this is by working together, for united action upon interests and projects shared in common.

This functional unity is a necessary prerequisite to structural unity among community agencies. Mutual interchange in representation between the official bodies of a council of religious education, a Young Men's Christian Association, a Young Women's Christian Association, a better films council, et cetera, will constitute a channel through which coordination and integration may thrive. When working together has established common appreciations and understandings, further unity in the organic structure of community agencies in the interest of the whole will be facilitated. Ideally the council of religious education might itself supply this unified organic structure.

3. *Increasing understanding and cooperation between public school and church is essential in developing the character education program of the community.*

The church and the schools of the state are both agents of the home in furthering the education of the children of the community. These two agents have developed parallel systems and programs. Each group has begun to appreciate the inherent weakness of this parallelism as well as the essential unity in their respective statements of objectives. In fact, both are beginning to see that neither can achieve its goals without the other. Life cannot be dissected into the secular and the religious. This fact suggests that an increasingly active rapprochement of all educational agencies is essential if the character education program planned for a community is adequate.

4. *Stated objectives must be continuously reviewed and revised in the light of experience.*

Changing conditions within community life alter the content and structure of the cooperative program. When the council has failed to give minute care to the examination of its objectives, they have in turn tended to become wooden, stereotyped, and meaningless. The foundations of the community program should represent a synthesis of objectives and facts. By the process of continuous fact finding, stereotyped objectives may be subordinated to discovered needs. This in turn furnishes a channel through which new objectives may emerge—objectives of dynamic quality because they are rooted in experience.

5. *Periodic evaluation of the cooperative program should form a recognized part of the council's work.*

The plan for a council of religious education arose because of specific needs. These needs have helped shape its objectives and aims. Frequently the cooperative movement is criticized because it fails to help the local church. The leaders of the council must be held responsible for careful self-criticism. Presumably, a community agency exists for specific purposes and functions. What changes have resulted from the performance of these functions? Were they desirable? Wherein has the program failed? What were the causes of failure? Has progress been made commensurate with the needs and resources at hand? The staff and the official groups within the council should take an inventory, at stated intervals, of the work accomplished and by means of this inventory plan the cooperative program of the future.

The two succeeding articles in this series will outline additional phases of the cooperative program of Christian education which were brought to the attention of the leaders in the community referred to in this article.

Death of George Herbert Betts

THE religious education world in general and his many former students will hear with a deep sense of loss of the death of Professor George Herbert Betts, of Northwestern University. He died of a heart attack following influenza on December 8, 1934, at his home in Evanston, Illinois.

Dr. Betts was born at Clarksville, Iowa, April 1, 1868. He was educated at Cornell College (Iowa), the University of Chicago, and Columbia University. He held teaching positions at Cornell College, 1901-18; Boston University, 1918-19; University of Southern California, 1921-22; and Northwestern University, 1919-21 and 1922-34. Since 1926 he was professor of education and director of research at Northwestern.

Dr. Betts was the author of eighteen books, nearly all in the fields of moral and religious education. He was editor of the Abingdon Series of Religious Education Texts which contains about sixty volumes. He contributed widely to educational and scientific journals. Although his handicap in hearing made it difficult for him to take part in large group meetings in recent years, he frequently was called upon for special addresses and papers. His particular contributions lay in his constant search for facts through research, in his writings which influenced the thinking of others, in the classroom, and in personal contacts with students where his unique gifts for imparting encouragement and stimulating honest and fruitful self-examination meant so much.

Dr. Betts' book, *How to Teach Religion,* has perhaps had the widest use of any of his books. It has been used in standard training schools of almost all denominations over a period of time unusually long for such a book. More recent publications on the college and professional level have found their way into practically every college and professional library in the country.

Mrs. Betts has shared the interest of her husband in the field of religious education and has herself made significant contributions in the field of the religious nurture of children. She and their son, Harold C. Betts, survive. A daughter died a few years ago while a graduate student at Columbia University.

"My Community and the Christian Ideal"

One of the especially interesting First Series courses of the new leadership curriculum offers a very practical method by which church groups can study their own communities with a view to making needed improvements. The course is entitled "My Community and the Christian Ideal." There is a leader's guide for the course, in mimeographed form. It may be secured from the International Council for the price of ten cents. Educational Bulletin No. 501, describing the plan of the First Series courses, also may be secured from the International Council for ten cents. The First Series courses are such that they can be offered in any community anywhere, and will be of especial interest to church workers in rural sections.

In placing your order, simply send ten cents to the International Council for the leader's guide for Course 111a and ten cents for Educational Bulletin No. 501.

When the Class Meets

By Paul H. Vieth*

LAST month we gave consideration to what the teacher does in preparation for the Sunday session of his church school class. We shall now take a look at the session itself, and see what we may learn about making it effective.

I.

The arrangement of the room is an important factor in assuring a successful session. If you have only a spot in a church where a number of other classes are in session at the same time, you still have to consider whether you are making the best use of that spot. Are your pupils seated in such a way as to make the other classes least disturbing (for instance, facing toward a wall rather than toward the room)? Are they seated so they can best participate in the class? Often classes are so arranged that some pupils cannot see the face of the teacher. Sometimes teachers stand so close before a class that the pupils in the front seats must have aching necks from craning up at the teacher before the session is half over. Is the spot which you are using the best which the church can provide? This may be a problem for consideration in teachers' meeting. Often we see classes bunched together in a church when the space would allow them to separate from each other much more effectively. Could you use a screen, or in some other way get more privacy for your group? Imagination and common sense will often solve your most serious difficulties.

If you are so fortunate as to have a separate classroom, you must yet give care to its arrangement. Are the pupils seated with best advantage as to light? Is the whole room arrangement such as to make the best use of the space available? Often a little changing around will greatly increase the effectiveness of your work. Have you made the room as attractive as possible? A picture here and there, a little paint, the use of a dust mop, or a bonfire for old quarterlies and torn hymn books would greatly improve some rooms.

The arrangement of pupils in the class group is important. If there are problems of discipline, it is well to have each pupil assigned to a particular seat, with the privilege of moving a pupil from one seat to another retained by the teacher. This will make it possible to move troublemakers to less disturbing locations.

II.

The proper movement of the pupils from the assembly to the class session is another important factor in the success of the session. Often the atmosphere for good work which has been developed in the assembly is entirely lost through the confusion and hilarity produced by the rush to classes. This transition is a part of the school session, and should be carried out with proper dignity. While we want to avoid the suggestion of military regimentation, it is not inconsistent with the purposes of the church school to expect classes to march to their places of work in proper order and under control.

The teacher is an important factor in making this transition to class. If he knows his class to be "lively" he should under no circumstances allow them to precede him to the place of meeting. He should be there at the head of his group, ready to put the first one to work as soon as he gets into the room. Pupil officers may be used to help keep the line of march in order if the distance to be covered is at all considerable.

When the class session is forty-five minutes to an hour in length, it may be possible to start very informally, leading gradually and naturally to the work for the day with the group as a whole. This works out particularly well when pupils come directly to class as they arrive and can be put to some interesting task as soon as they come in. Most sessions are so short, however, that it is best for the teacher to start out immediately with the work of the day, without allowing an opportunity for distractions to occur.

III.

The proper handling of the details and mechanics of the class session is another important factor in success. The making of the records should occupy a minimum of time. Avoid taking the first few minutes of the class period for marking records while the pupils are left to their own devices. Some teachers entrust the record to a responsible pupil. Others mark it while the work of the class is going on, without taking out any time for it. Still others mark their records after the class has been dismissed. This is possible only if the secretary does not demand that the books or cards be returned before the end of the session. Whichever way you decide to handle it, keep your records from interfering with your purpose in teaching your class. If the plan in your school does not make this possible, go to the teachers' meeting to get the plan changed!

Who has not seen the mad scramble for pencils or papers which occurs in some classes? You might label it "how to keep from having a successful session." The passing of working materials should be reduced to a definite plan which all pupils understand. Some materials can be passed before the class session begins. Others can be left to the pupils to pass. In any case, the teacher should know just what he is going to do, and be sure that his materials are there when needed.

Are You Making the Best Use of Your Equipment?

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Interruptions of the class session should be avoided like the plague. There is no need for a secretary to interrupt the teacher to hand out or collect record books. These can be given to the teacher before-hand, and if they must be collected before the session is over, they can be placed in a convenient place by the teacher or sent to the secretary by a pupil. Supplies should be given to the teacher before the session, or placed on his table or chair, to be passed out when he is ready to do so. Visitors do not need to see the faces of the children in every class. They should be encouraged to go to one class and stay through. Anything less is unfair to both teacher and pupils. If the superintendent has good reasons for seeing the classes in session, he should come and go quietly, without disturbing the teacher. Announcements can be made from the platform, or given to the teacher privately. Most announcements are unnecessary. Watch the announcements in your school and see if this is not true.

IV

Lessons in the church school should not stand in isolation from each other. Each session should lead to something new to be accomplished in the next session. When this is worked out in the form of what each member is to do in preparation for the next session, it constitutes an assignment.

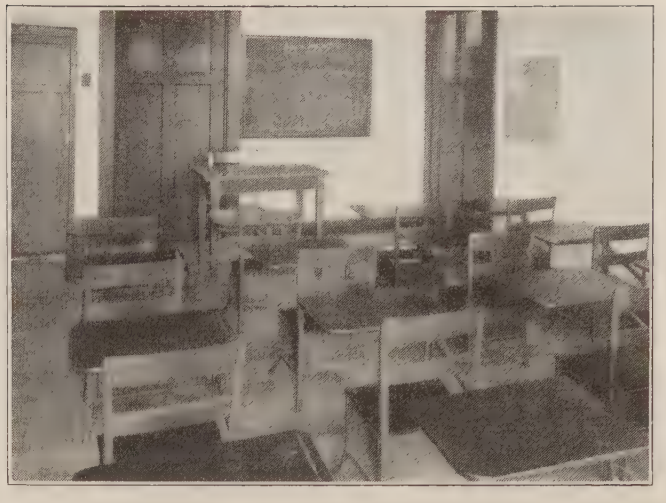
Just to call to the attention of the pupil that next Sunday he is to study the next lesson—or worse still, assume that he will do so without saying anything about it—does not constitute a successful assignment. The work which he is to undertake must be very specifically indicated to him, and he must understand why he is to do it, and accept responsibility for it. If it involves consulting sources, he should be very clear what they are and where they are to be found. If he is to prepare his assignment in writing, it must be made clear just what he is to write—and the teacher must not fail to call on him to make his presentation at the next session. No session can be called complete until this carry-on has been provided for. Many teachers complain that pupils will not study their lessons. The reason may be that pupils are not clear as to what is expected of them. Many will respond to the request for outside work when this kind of assignment is made.

V.

The final stage in a class session consists of the teacher's evaluation of it. This is really not a part of the session, but it is so closely linked up therewith that we are including it in this discussion.

As soon as possible after the session, when you have had time to "catch your breath," you should think through the session deliberately, critically, impartially. Pass judgment not so much on yourself as on the whole activity which took place, and on the results which you think you achieved. Make appropriate notes on your lesson plan so you may have them for future use.

In this critical evaluation, it may help you to check yourself with such questions as these: (1) Were the pupils interested? At which point most interested, and at which point least? Why? (2) Did every pupil really take part? Did I do my best to enlist such participation, particularly of the more timid ones? How could I have done better? (3) Did the pupils seem to think it was worthwhile, and show a purpose to get on with what we were doing? (4) Were my objectives achieved? Did the pupils seem clear as to the purpose of the session? (5)



A Well-Equipped Classroom

Was my lesson plan changed any from that which I brought to class? Why? Did this change constitute a failure on my part, or was it for the better? How would I change it if I could do it over again? (6) Did I make an assignment? Is it clear to the pupils why they were asked to do these things? Are they likely to do them? Can I help by calling or writing them to remind them of the assignment, and showing them how much we need what they are going to bring in?

In some schools there are supervisors who help the teachers with their work. If there is such a person in your school, on the Sundays that he visits your class this thinking through will be done with his help. You are fortunate if you have such a helper, and will be wise if you use him all you can to improve your own teaching.

Next month Dr. Vieth will discuss the theme, "Making Your Teaching Vivid."

The Workers' Conference

A MONTHLY meeting of teachers and officers could be built around this issue of the *Journal*, as follows:

1. Devotions.
   - Editorial, "Soul of Mine, Beware"
   - Gilkey, "Conquering Discouragement"
2. What We Are Doing on "The Home Emphasis."
   - Gruenberg, "The Home and Social Attitudes"
   - Hayward, "Services for Home Worship"
3. Some New Points of View.
   - Mayer, "Some Debatable Questions"
   - Towner, "From the Pyramids to the Present"
   - Miller, "Organizing a Community for Religious Education"

   These could be presented for their information and inspirational value, with practical questions following.
4. Some Practical Proposals.
   - Vieth, "When the Class Meets"
   - Morse, "The Workers' Library"
   - "How Can We Secure Better Movies?"
   - Scalise, "Improving the Church School in the Small Church"

   Persons could be assigned to these and asked to review them, always asking the question, "How would these suggestions change our program?" (The writer of these notes tested out in a teachers' meeting some articles in the December number and found that this plan works well. The material had been assigned; the readers reported; then questions and discussions followed, with some new *Journal* subscriptions!)

Some Concluding Suggestions

Regarding "A Man Who Abolished His Sunday School"

By Forrest L. Knapp

THE letters received following the publication of the article describing Mr. Piepenbrok's plan for unifying his Sunday morning program prove a widespread interest in the problem. Unfortunately the *Journal* lacks space in which to print all the letters.

In order that the discussion of the topic may not be left suspended in midair, the Board of Editors has asked me to write some closing comments. No one assumes, of course, that what is said by me or anyone else can stop the discussion of such an important and timely question as that involved in the Piepenbrok plan. In fact, the Board of Editors does not plan to stop it, but to carry it forward into a new phase—that of consideration of the program of the church and of the place of education in that total program. Articles along this line will follow later. This article will attempt, after a fashion, to round out the present phase of the discussion.

Instead of commenting on what already has been said, I should like to call attention to what seem to me to be significant points of view of the Christian education movement today, relating to the problem under consideration.

First, Christian education is interested in unification in the church, including the Sunday morning program. For too long there have been at least two institutions—the church and the church school—conducting services on Sunday morning. This situation results naturally from the fact that historically the Sunday school first developed outside the church, and no basic changes were made in the church program to absorb the school into the life of the church family. The school has been able to call the church "Aunt," but seldom "Mother." Consequently it is only to be expected that loyalty of the members should often be developed to the school rather than to the church, that many persons should attend the services of one and not the other, and that there should sometimes be competition instead of the fullest cooperation.

As the Christian education movement has inevitably broadened its scope, it has recognized that everything the church does has educational significance, and that actually the program of Christian education and the program of the church should be synonymous. This fact adds another reason in favor of unification of the Sunday morning program. Christian education must not be thought of as just one part of the program, but such will be the case so long as the church and church school exist side by side.

Perhaps it should be said that the unification of the church should not necessarily be centered either in the minister or the sermon, although the pastor should be the chief executive and supervisor of the *whole* church. There would be more reason for centering it in worship, but common worship should not comprehend the whole of the unity in the church. The *total* program should be unified —although this does not mean *uniform!*

Second, Christian education is concerned that the educational method shall be used *throughout* the church program. Basically, educational method is the guidance of persons through those experiences which will make for growth of individuals and society. Recently there has been much emphasis upon making these experiences *creative.* Educational psychology has found that purposeful activity is important in growth. There must be significant tasks to perform, and they must be performed with a will, and under guidance. The gaining of information is essential, but it is not all.

A necessary factor in making a program educational is grading. Immediately it can be said that grading probably has been carried to an extreme in some churches: that is, pupils in the church school have been separated into different groups so completely and exclusively that nearly all semblance of unity is gone. But still it is necessary that there be a graded program, for persons vary in their stage of growth. Also, there needs to be provision for variations in grouping as the program changes from time to time, for persons are not all interested in the same activities.

Third, Christian education recognizes that the lay teachers in the church school are inadequately trained, and that they may sometimes do more harm than good. But the movement has not yet given up the hope that they may become trained. Interest in high standards for the training of teachers has been greater in recent years than ever before. Perhaps it will ultimately be found impossible to develop a corps of adequately trained teachers, but there is still hope in the hearts of religious educators. There is also the conviction that it can be done, and in many places is being done.

Along with this it may be said that better trained teachers will come more rapidly as we get better trained ministers. About forty per cent of the ministers of the United States have neither college nor seminary training. Of just as great significance is the fact that few of those who are seminary graduates have had enough preparation in the philosophy and method of Christian education, and fewer still have made specific preparation to train others to lead. This is not a condemnation of ministers; it is simply a statement of a condition which, fortunately, is being gradually overcome.

It might be said, too, that through the general fellowship of the church, unmeasured but important results may be gained in the growth of persons. Entirely apart from the technic of class leadership in the church school, there is an influence being exerted which makes a difference in the lives of those who share in the church program. The specific training of teachers for group leadership is therefore not all-important in the program of the church.

Fourth, Christian education is interested in promoting family unity. Many forces of the present world are pulling families apart, and so the church ought to be drawing them together. Perhaps one of the finest ways to do this is through worship. But this unity will not come about if participation in common worship is the result of compulsion, or if it is practically meaningless to many of the participants. Certainly, however, it is highly desirable that families shall sometimes worship together, and it is

(Continued on page 16)

The Workers' Library

By

F. Harvey Morse*

"THE workers' library is my greatest aid in bringing about improved teaching in my school," says Mr. Abbott Book, Director of Religious Education at the Union Avenue Christian Church, St. Louis. "Only a few workers will attend training classes," he continues, "but there is hardly a man or woman who won't read at least one or two books a year—if you make them easily available for them. I'd rather have all my workers getting some new ideas from books than have only a few receive an abundance of help from an institute."

Like Mr. Book, I, too, can testify to the place of the workers' library in achieving church school improvement along *all* fronts, instead of merely at a few sectors manned by the limited number who will make the effort to attend training classes. Every church school should make every effort possible to secure and maintain such a library.

True, the public library may have some books on religious education, but they are likely to be out-of-date volumes. Moreover, only the more interested workers take the trouble to search out books from a library. Many teachers would never read a book on teaching or leadership if some superintendent didn't place it in their hands.

Building the Library

How, then, shall we build a workers' library? First, someone must take the initiative—and that someone might just as well be *you* who are now reading this article. Talk to the school leaders. Point out in the workers' conference the advantages of such a library. Get the school workers enthusiastic about a workers' library.

Once the idea has been accepted, the next step is to choose a librarian—someone who has also seen the vision and who will make the library a major job.

Then comes the question of books—an item of expense which might deter some schools from starting a library. But to permit expense to stand in the way would be just as short-sighted as to dispense with adequate lesson material or good hymn books. Naturally, the ideal way to secure books is to provide for them in the annual school budget. There's hardly a school, even a small school, that couldn't manage in some way to provide six to a dozen of the most essential books during the first year—and certainly that is a good start.

If ready money is not available from the treasury, it might be that some members of the teaching staff would contribute at least one book—the particular title being chosen by the school officers. At the Elmhurst Baptist Church, New York City, a nucleus for a good library has been secured by such donations—largely training texts from teachers who purchased them for use in training classes. Just a word of warning here, though. Such a plan of donations from teachers' personal libraries is fine if the books are reasonably recent and sound in treatment. However, no workers' library should be turned into a dumping ground for unsuitable literary cast-offs.

The Maplewood (Missouri) Baptist Church School used a very successful plan in building a library to serve the entire church. The librarian prepared his list of books and grouped them according to the activities of the several societies of the church—the church school, missionary society, B.Y.P.U., Ladies' Aid, and the organized adult classes. Each group was asked to buy one book a month from the list made up for them. The school bought books pertaining specifically to religious education; the B.Y.P.U., books on young people's methods, social plans, et cetera, all of which were equally usable by other school workers; the missionary society bought volumes on missionary history and methods; the women's class, books suitable for parents; and so on for all groups. In a comparatively short time this church had a very excellent library of the best books obtainable, and with no strain upon the treasuries of any of the societies. Since then, the school has included money in its budget for new books.

Achieving Balance

Since the workers' library is to be a working tool for *all* the school, there should ultimately be included material dealing with every phase of religious education. First, it should contain some volumes on *general school organization and administration*—books which guide the officers in developing the school along the lines of highest ideals of religious education. But equally important are books which give the school workers a picture of the educational organization and its place in the complete church plan.

Of the first class are books such as: *How to Increase Your Sunday School* by Munro, *The Church School Comes to Life* by Hewitt; or, for the smaller schools, Brabham's *The Sunday School at Work in Town and Country*, or Raffety's *The Small Sunday School Makes Good*. Under

the second heading would come books such as *The Church as a School,* Munro; *Religious Education,* Soares. A book or two discussing the new trend toward closer integration of the entire church program will also be valuable: e.g., *Putting the Church on a Full-Time Basis* by Beaven; and *The Graded Church* by McCallum. In the administration group there should also be books on supervision (Vieth's *Improving Your Sunday School,* for instance), the work of the secretary, and the history of religious education.

The major portion of the workers' library should be made up of books which will be helpful in teaching—*psychology and pedagogy.* Among the volumes should be some on special methods: such as, project teaching, creative group thinking, evangelism, story telling, the use of art in religious education, dramatization and pageantry, and the use of the blackboard and the sand-table. In addition to the more general volumes there should be specialization texts for the use of workers in the several departments.

A good collection of worship material is particularly desirable. Such books, although part of the workers' library, should be considered as required material on the same plane with quarterlies and textbooks. Volumes should be available covering the following phases of worship and worship training:

Principles of worship
Art appreciation
Hymn appreciation
Prayer—how to pray—volumes of prayers
Story telling and story collections
Specialized volumes on graded worship
Worship programs
General devotional materials
Poetry

The booklet on worship in the "Christian Quest" materials for youth (International Council) is an excellent source book of worship helps, especially for young people.

Then there should be some books on *missions and social service*—not only those telling about the subjects, but some telling how to include missionary and service training in the school program. A few books on the social message of the Bible and on international relations will be valuable aids in vitalizing the Sunday lessons.

Since the Bible is the great source book for church school teaching, the workers' library should contain a few good *general works about the Bible*—biblical geography, archaeology, history of the Bible, and the like. If the church maintains a reading or reference room, it might also be well to add certain important general reference works—a good commentary, a concordance, and a Bible dictionary.

A complete library ought also to include at least one good volume of *church history, missionary history, and denominational history.*

To meet the social needs of the pupils, it would be wise to provide a book or two on recreational leadership and several volumes of social plans: such as, the *Cokesbury Party Book;* Harbin's *Phunology;* the two volumes of *Handy;* some of Edna Geister's books of games; and *The Church at Play* by Richardson.

Putting the Library to Work

The big task that confronts the librarian is that of getting the books read. How this can be done may be shown by the case of the school of which I was superintendent for over a decade.

The first thing the librarian did was to circulate a pledge at the monthly workers' conference, asking each worker to read at least one book from the library during the year. That did not seem to be a difficult pledge, so every teacher signed. The librarian did not intend that any teacher should read *only* one book a year, but he did aim to see that every worker did at least read the one promised.

The librarian realized that the teachers would not come and ask for the books they had promised to read so he took copies of available books to each meeting of the workers' conference. During the time allotted for his report, he gave brief reviews of the books and then, auction fashion, asked who wanted to take a particular book for a month. If response happened to be slow, he tactfully suggested specific volumes to certain workers. It was hardly ever necessary to return any books to the cases. The workers took the books home and did read them.

To stimulate interest still further, a series of book talks was arranged. In these talks the speakers tried to emphasize the need of further reading to fit the teacher for his work. Such topics as "How to Plan a Lesson," "Educational Psychologyy," "The Use of the Blackboard in the Church School," "Why Study Church History?" "Why Be Familiar with Biblical Geography?" not only broadened the viewpoints of the workers but were directly responsible for further reading by teachers and officers. When no special talk on reading was scheduled, some worker might be asked to give a review of one of the books he had read recently.

As a result of these book talks there was a steady development of interest in the workers' library. Of still greater value was the effect the library had on the school itself. To the workers there was given a new vision of the dignity, the opportunity, the responsibility of a church school teacher, a superintendent, a secretary. The monthly workers' conference, instead of being merely a dry business session, became an educational force in the lives of workers. The school itself became permeated with a new spirit of devotion to Christ and a new sense of responsibility to the boys and girls of the community.

Space doesn't permit including an extended book list. In addition to the sources mentioned in the article, the following are valuable: The International Council (Educational Bulletin No. 503); denominational boards; state, provincial, and city councils of religious education; The American Library Association; The Religious Education Association; and the Missionary Education Movement.

Some Concluding Suggestions

(Continued from page 14)

desirable that at least occasionally the church shall provide for this worship within its own sanctuary.

These are some of the points of view which Mr. Piepenbrok's plan and the letters resulting from the description of it call to my mind. It seems to me that Mr. Piepenbrok deserves commendation for his attempt to solve his problem, and the problem of us all. At the same time, it is recognized that other churches are trying other plans. Let us hope that there will be enough daring experiments in the next ten years to discover the best ways of bringing unity into the total church program, retaining at the same time the other basic values that are necessary to the success of the church. The *Journal* will do its utmost to keep this important issue before its readers, to help them in facing the problem jointly, and to keep them informed on the best plans being developed.

How Can We Secure Better Movies?

Enlarging the former column on "What Are the Facts?" this page suggests guidance in study and action regarding the movies. Families, young people's or adult groups, or community councils will find the suggestions helpful in attacking the problem.

A PARAPHRASE of Mark Twain's observation about the weather may have at one time applied to the movie: "Everyone discusses it, but no one seems to be doing anything about it." However, there are enough things being done about the movies these days to make the movie industry take notice, with some evidence of at least temporary reform. What can Christian families, churches, and community groups do to improve the effects of the movies locally and to support the general effort to transform the movie industry in the direction of higher ideals and more socially worthy procedures?

A program of study and action looking toward this end will lead to several proposals. These are stated here in question form and some guidance offered in finding the answers.

Shall We Join the Legion of Decency?

The Legion of Decency, a Catholic movement for cleaner motion pictures, was organized last June. Its work, through the promotion of pledge signing and vigilance committees, has resulted in a virtual boycott of undesirable pictures and appears to have given the motion picture producers a real shock. Soon after its organization, national Jewish and Protestant groups joined in the effort to promote its objectives. It now issues weekly lists of pictures that are approved or not approved. The work is done at the Legion of Decency headquarters, 31 East Congress Street, Chicago. Their weekly evaluation of pictures is published in some daily papers. The Federal Council of Churches, 105 East 22nd Street, New York City, has issued an adapted pledge card. These may be secured at thirty cents per hundred.

Shall We Trust Movie Guides or Film Estimates?

Whether or not one takes the pledge of the Legion of Decency, one should know in advance the character of pictures one is to see. In addition to the general approval or disapproval of the Legion of Decency Committee, there are a number of reviewing services. Obviously, those in no way connected with the producers of pictures will appeal to the patron as most reliable. Following are the available facts regarding these various reviewing services.

At the beginning of nearly all feature films one reads, "Passed by the National Board of Review." What does this mean? We are informed on good authority that the National Board of Review, 70 Fifth Avenue, New York City, previews pictures and *classifies* them as to audience suitability, but that it does not ordinarily censor pictures nor express judgment on their moral quality. "Passed" thus really means "classified," and the term is undoubtedly misleading to those who do not know the functions of this board. The board consists of some three hundred and fifty voluntary reviewers who are directed by a paid staff. It is the judgment of persons sincerely concerned about this problem that too much of the income of the board comes from the producers of films so classified to make the results valuable. Consequently, the classifications which are published monthly in the *National Board of Review Magazine* have little bearing on the problem we are discussing here.

The Motion Picture Producers and Distributors of America, Inc., 28 West 24th Street, New York City, (sometimes known as the Will Hays organization) reprints monthly evaluations of current films which are originally edited under the auspices of the General Federation of Women's Clubs. It gives the joint estimates of six groups of organizations judging pictures in Hollywood: including, The National Society of Daughters of the American Revolution, National Society of New England Women, General Federation of Women's Clubs, California Congress of Parents and Teachers, Inc., National Council of Jewish Women, and the Women's University Club. This bulletin, *Selected Motion Pictures,* is reprinted by the Hays organization "as a means of giving wider circulation to the judgments of the above-mentioned organizations." But it also has printed materials in the nature of propaganda for the motion picture industry. An illustration of such material is an editorial which appeared in one of the numbers of *Selected Motion Pictures* for the purpose of defending the so-called practice of block booking. *Harrison's Reports,* mentioned below, published a vigorous attack on this editorial.

The Women's University Club of Los Angeles, 943 Hoover Street, issues monthly *Motion Picture Reviews* at $1.00 a year.

The Educational Screen is recognized by the Department of Visual Instruction of the National Education Association as its professional journal and has a Department of Visual Instruction Notes conducted by the department's secretary. *The Educational Screen* also issues weekly film estimates at $2.00 a year in addition to the estimates published monthly in the magazine itself. This magazine and its film estimates have no connection whatever with the producers or their organization. These film estimates are published in *The International Journal of Religious Education, The Christian Century,* and *The New Outlook* (Toronto).

Parents' Magazine, 9 East 40th Street, New York City, publishes film estimates made up by their own editorial staff upon the basis of several evaluations: including the film estimates of *The Educational Screen,* the General Federation of Women's Clubs, the Women's University Club of Los Angeles, the International Federation of Catholic Alumnae, and the National Society of the D.A.R. *Parents' Magazine* has announced a plan to issue at $1.00 a year a weekly *Movie Guide* supplement. Films recommended for the whole family are marked with a star.

P. S. Harrison, through the publication of his weekly *Harrison's Reports,* has become one of the leaders of the independent movie exhibitors in their struggle for cleaner films. For more than fifteen years he has maintained an independent motion picture reviewing service, chiefly for the exhibitors. He charges a subscription price of $15.00 a year for a four-page weekly bulletin, accepts neither advertising nor subsidy, and is in no way related to the producers. His address is 1440 Broadway, New York City.

Shall We Form or Join a Better Films Council?

Valuable as the film estimates are, their use is subject to one weakness. A desirable film may be accompanied on the same program with highly objectionable ones. Consequently it is necessary to have advance information about the entire program of the local theater. Also, local exhibitors need to feel pressure from their constituency to re-enforce their own desires for better pictures. The Better Films Council is a means toward these goals.

The Federal Council of Churches has a Committee on Motion Pictures which has as one of its objectives the organization of better films committees in local churches and between groups of churches, and to bring the churches into effective cooperation with community efforts. The Committee wishes to be kept informed on what is being done in local communities. In order to pool experience which can then be made available to all, the Committee requests local groups to register with and transmit reports to the New York office. Address: Committee on Motion Pictures, 105 East 22nd Street, New York City.

Is It Any Use to Support Good Pictures?

The officers of a county council of religious education in Missouri were given opportunity to preview a certain motion picture and accompanying features in a local theater. The exhibitor had told them that he usually lost money on films of that character. The officers were pleased with the film, promoted attendance throughout the county, crowded the theater, and delighted everyone. The exhibitor has given these officers opportunity to preview other films, some of which they have been unable to endorse. This incident suggests that it is important to support good pictures as well as to boycott bad ones.

How Can a Taste for Good Pictures Be Cultivated?

Persons and groups interested in better pictures need to train themselves in appreciation and discrimination. An adult or young people's class or group, or a family, could develop standards or criteria by which to judge pictures from previews, from advertising, and from the film estimates. Suggested sources are: *How to Appreciate Motion Pictures* by Edgar Dale (Macmillan, 1934, $1.20); *How Shall We Choose Movies?* a study course for young people, by Elizabeth Watson Pollard (Methodist Book Concern, 1934, 15 cents); *How to Select and Judge Motion Pictures* by Worth M. Tippy (Federal Council of Churches, 1934, 25 cents); *Your Child and the Movies* by Fred Eastman (*The Christian Century*, 1933, 10 cents).

Is the Local Theater Manager at Fault?

The local exhibitor may have much higher ideals than he is able to practice in the selection of what he purveys to the public. This is due to the practice enforced by the producers' monopoly of buying whole blocks of pictures without opportunity for any significant selection. This is known as "block-booking." "Blind buying" or "blind selling" is an accompanying practice. This consists of contracting for films, not only without opportunity to preview them, but in many cases before the film has even been produced. Not even a film estimate is available. The Motion Picture Research Council, 366 Madison Avenue, New York, an organization entirely unrelated to the producers' monopoly, has issued a discussion outline on these practices which may be secured for ten cents.

The outline reveals the inadequacy of the NRA code provisions on this matter. It shows that a local exhibitor who seeks to secure a particular picture which is highl desirable can usually do so only at a prohibitive price or by buying a whole block of thirty to fifty pictures many of which may be highly objectionable.

Harrison's Reports serve a group of independent exhibitors who are seeking to withstand the vicious practic of block-booking and blind buying.

The fight for better pictures is one, therefore, in which individuals, families, church groups, united community forces, and high-minded exhibitors all have their opportunity for action. Complete reconstruction of the industry, including production and distribution, is necessary however, before such action can fully insure a quality of cinema entertainment of which America can be proud.

Walter S. Athearn Dies

DR. WALTER S. ATHEARN, widely known leader in religious education, passed away at St. Louis, Missouri, on November 13, as a result of a heart attack. For the past six months he had been president of Oklahoma City University. He was in St. Louis for a conference with bondholders of that institution. He became ill at his hotel in the afternoon, and his condition would not permit his removal to a hospital. He died that evening at nine. Mrs. Athearn was on the way to St. Louis at the time of his death.

Dr. Athearn was born at Marengo, Iowa, July 25, 1872, and was educated at Drake University, the University of Iowa, the University of Chicago, and Columbia University. After public school teaching and service as school principal in Delta, Iowa, he was associate professor at Drake, and then became dean of Highland Park Normal. He returned to Drake as professor of religious education in 1909. In 1916 he went to Boston University. Here he did the outstanding work of his career where he built up the School of Religious Education and Social Service into an institution of national influence.

He retired from his work in Boston in 1929. In 1931 he become president of Butler University, Indianapolis, remaining two years. In June, 1934, he began his work as president of Oklahoma City University.

Dr. Athearn touched the cause of religious education at many points. He wrote ten books in that field, besides numerous magazine articles. He was in great demand as a lecturer and conference speaker. His students have been widely influential in many fields. He was director of the Indiana Survey and other studies under the Interchurch World Movement in 1919. He was for many years chairman of the Committee on Education of the International Sunday School Association. He took an active part in bringing about the "merger" which resulted in the organization of the International Council in 1922.

Interment was at Boston, Massachusetts. He is survived by Mrs. Athearn and two children, Clarence R., of Washington, D.C., and a daughter, Mrs. Vart Andon, of Boston.

He was a man of strong personality, deep convictions and diligence in varied fields of labor. His death came as a severe shock to his many friends and co-workers in numerous areas of service.

A Recreational Program for the Country Church

By Floyd W. Morris*

WHAT shall the small, rural church do about leisure time activity? Farm folk have not the leisure time of city people who mill around streets and crowd the movies, but inhabitants of the countryside do have free time and there is likely to be more of it. Leisure time as a problem is creeping into the countryside, and stealthily looking in at the church door.

As yet, very little has been done. Country churches have carried on their suppers and socials, home-comings and festivals, much as they were doing twenty years ago. On the whole there is but little comprehension of the world in which we live—its new problems and consequent demand for new solutions. Rural leadership in the churches is feeling it vitally and rising to the challenge, but there is very little definite "rural" leadership. Most of it is "leadership on the move to the city." Until trained leaders settle down to the joy and challenge of rural fields, the small church in village and crossroads is doomed to its panicky scramble for nickles and dimes from suppers, bazaars, and entertainments presented for money making and not for social well-being.

What can the rural church do in its attempt to meet the problems of the whole life? Certainly it should not make the mistake of some churches in trying to put on a "show" to compete with movies, dance halls, and other commercialized agencies. Attempting it, the rural church will fail miserably. The church's little movie entertainment fades out before the brilliance and thrill and sensation of a city picture palace. The "church social" with its games of "spin the platter" and concluding refreshments appears "tame stuff" to bright lights, colorfully dressed crowds, and stimulating music of dance pavilions.

Then there is the high school program which is making more and more demands on young people. Many a pastor complains that he cannot put anything on in his church without its conflicting with some school activity—the feeling being that the high school has first and strongest claim on the boy and girl. There are others who say, "Make your program interesting enough and you'll have your young folks." There may be truth in that, but should the church, as a separate institution, set up a program to *compete* with other institutions—school, lodge, or commercial agency?

We believe that the recreational program of the rural church, or of any church for that matter, should grow out of the needs of the community and be worked out in co-operation with all agencies and organizations within that community. The church might well hesitate before it attempts to set up its own program of leisure-time activity without a knowledge of the needs of the community and without regard to the functioning of other organizations and institutions. The community as a whole should visualize its recreational needs and then, through some community council or board representing all agencies, attempt cooperatively to satisfy those needs. What, then, would be the place of the church in such a set-up? Just this: to inspire and furnish the motivation for the right kind of leisure-time activity. Instead of arguing over who is going to conduct the next strawberry festival or wondering whether the young people are spending more time going to high school functions than to church affairs, the church should see to it that all leisure-time activities, whether high school or church or other agency, are of the kind which contribute to the abundant life.

This sort of an approach to the recreational problem is being attempted in the rural community of Jacksonville, New York, where the writer is pastor of the one church in the seven school districts which comprise the parish. A Community Council has been set up and, for three years now, has been more or less successfully drawing various organizations together for a united approach to community problems. The Community Council carries out recreational activities which would be impossible for one or two organizations working separately. For instance, there is the Community Welcome Party held in the late fall. Through its survey committee, of which the pastor is chairman, careful records are kept of each of the 283 families who are residents of the community. New families moving into the community during the year are visited and invited to the Community Welcome Party held annually in the Grange hall. The Home Life and Recreational Committees of the Council have charge of putting on this welcome party. A program is prepared which will give a picture of the community, present-day or historically. One year, each organization contributed a feature: such as, the Boy Scouts enacting a "good turn" on the stage, and the church choir singing an anthem. Another year, a historical pageant was presented, a pageant written by the Council president. The new-comers are received at the door by a reception committee. They are introduced to as many as possible. They enjoy the program of entertainment and, finally, the refreshments which are served. This community party has packed the Grange hall each of the three years it has been given. The party is but an illustration of what can be done when the community is working as a unit instead of as competing organizations or institutions.

If a community approaches its social-recreational task through the medium of some community cooperative unit, more individuals can be touched by the program than if any one organization attempts the task alone. There are individuals in every community who could never be reached by the church or Grange or farm or home bureaus. They will respond, however, to some all-community set-up such as the community council or club which they feel has no ax to grind and is not associated with any deep-seated prejudices. Once these individuals come under the influence of community activities, they more readily take their part in the community as normally social individuals with interests common to one or another of the organizations. Feeling that others do care about them, they are more ready to experience that higher fellowship with God in his church.

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The church has a sacrificial part, one might say, in this larger community social-recreational program. It is willing to lose itself in the needs of people, whether those persons ever join its membership or not. This is in the spirit of Jesus, who taught that individuals as well as institutions must be willing to lose life that they might save life.

The church is a part of this larger community program, but it also has its own program of social recreation that in no way conflicts with the community program nor with the program of other institutions so long as these others carry on in a way to build character and not destroy it. The method of this church program will be best explained by describing details of the Jacksonville set-up.

First, as to the Community Council. It is composed of representatives, one each, of all the organizations within the community. These representatives meet as a council four times a year, in January, April, July, and October. Officers are elected once a year and committees selected by the executive board composed of president, vice-president, recording secretary, and executive secretary. The chairman of the Events Committee is secretary of the calendar which is mimeographed each month and sent to every home in the community. Each organization is expected to clear through the calendar secretary in planning events, and that a month in advance to insure their appearance on the calendar. Various organizations, such as the church groups, Grange, clubs, and the like, have stated nights, and these are left clear of any real conflict. The plan has worked out remarkably well for this small community. In a larger community it would, no doubt, be more complicated.

Beginning with September, the men's and women's classes start their monthly social meetings held on the second Tuesday of each month. These are stated events and the calendar is kept clear of adult activities on that night. The Grange meets on the second and fourth Saturday evenings. The church is careful not to schedule any meetings for these nights. There is mutual respect for institutional rights and a resulting fraternity of purposes.

In September, the Children's Fair is held under the auspices of the Community Council. The fair is the culmination of a summer vacation project. Children bring exhibits of their summer's work. They have kept a daily chart of "chores" done, of work on fair projects, of reading done, and of helpfulness around the home. Last year there were over two hundred exhibits. The fair is organized with officers and committees selected by the children themselves at an all-community play day conducted by the chairman of the Council's social-recreation committee, a young man keenly interested in recreation. The fair is held Saturday afternoon and evening about two weeks after school has started. This gives adequate time for publicity through the schools and for the perfecting of organization. The exhibits, the judging, the dog show, et cetera, take up the afternoon; and in the evening, the children put on a program and awards are made.

October brings the annual young people's banquet at the church with carefully worked out program of music and speaker. The adult classes get into full swing with their monthly supper meeting and program. The juniors and intermediates of the church school meet for their first monthly social. The Book Chat starts its monthly informal gathering of persons interested in books (not a church event). Then there is the Old Home Sunday at the church when all former members who have moved away are invited back to a specially planned morning service, picnic dinner at noon, and program of music and reminiscences in the afternoon. Every year the Old Home Sunday brings more than two hundred persons together in a social and inspirational experience. Also in October there is the all-community Hallowe'en party, usually held at the church.

November is the month of Harvest Festival at which time people bring their canned goods, vegetables, and clothes to share with those who have less. A special Sunday morning service is planned at the church. Basketball gets started toward the end of the month, with games once a week in the town hall. The Jacksonville Athletic Club began as an Epworth League activity, but now is a thriving club of its own, carrying on various sports throughout the year. The club wired and fitted the town hall, which was once the church, for basketball use. The Community Council is looking ahead to the day when it may make over the town hall into a real community building with adequate facilities for athletics, entertainments, and community meetings.

By December, group rallies of young people have been started—events in which the local group joins with neighboring church groups in a supper meeting with program of games and inspiration. The Sunday evening Fellowship hour at the church usually begins in December. The young people meet at the church at 6:30 o'clock for a social time, with games and refreshments, followed by a devotional meeting. Christmas parties are held and there is always carol singing on Christmas Eve.

January brings dramatics, oyster suppers, possibly a men's banquet, a Boy Scout banquet, neighborhood parties (a follow-up of the Community Welcome party), and the regular social meetings of church organizations.

February continues dramatics, such as a play presented by either young people or adults. Perhaps there is a cantata presented by the church choir, or there are concerts by the community boys' band or orchestra. Washington and Lincoln parties are given by one or another organization.

Early in March, there is held a "church family day" on a Sunday. A special speaker is secured for the morning worship service. A "tureen dinner" is served in the dining room following Sunday school, and then there is community singing of old hymns and melodies. Speakers bring brief messages about the value and task of the church. Official members of the church are recognized. The "church family" comes to know itself. This leads up to the Easter quickening of spiritual consciousness.

Easter morning brings the annual sunrise service with an outdoor breakfast. Jacksonville is fortunate in being situated near Taughannock Falls State Park. On the shore of Cayuga Lake, looking east for the sunrise, three or four hundred people gather each year for this most inspiring experience of worship and good fellowship. It is, undoubtedly, the high point of the year.

In April, another play may be presented and the athletic club starts work on its annual minstrels to be given in May.

In May, there is the county musical festival contest in which schools, church choirs, and family groups compete in instrumental and singing events. In our county this festival is carried on by the county superintendents of rural schools in cooperation with the county council of religious education. Such a festival could, however, be

(Continued on page 40)

Improving the Church School in the Small Church

By Victor F. Scalise*

OUR Sunday school was typically traditional. "The sanctifying power of blind custom" had become an established reality. Twenty-five to thirty children, ranging all the way from three to sixty-three years of age, met in a single room, sang the same hymns in a vain attempt to "brighten the corner," read the International Uniform Sunday school lesson, asked a few haphazard and futile questions during the class hour, then sang a closing hymn, and the Sunday school was over.

The only other functions of the school, so far as one could see, were to plan an annual picnic and to provide a Christmas gift for every child, consisting of an orange and a small box of hard candy!

The needs of such a school were obvious. They were: the creation of an educationally-minded church; training for teachers; an adequate curriculum; better equipment; the building of a larger school; happier boys and girls; and a richer and finer community.

It takes years to accomplish all of that; we have just made a beginning. Through a series of sermons, discussions, and conferences the idea of the church as an educational institution and as a school in Christian living was steadily and persistently presented. Resentment finally turned into appreciation when the seven objectives of the church school helped the people to realize the magnitude and scope of the work in which they were engaged.

Vision, tempered with tact and persuasiveness, had deepened individual responsibility. Consequently, the necessity for better trained teachers was partially met. Willingness to teach, like patriotism, was not felt to be enough. Christian character, intelligence, knowledge, personality, and devotion to the task were felt to be necessary. Immature and inexperienced teachers relinquished their positions for other fields of usefulness, while we made a fresh canvass of our resources for teachers.

We discovered a man of culture and education who was willing to teach, provided he could shape his own course. He worked out a course of study for young people on "The History and Development of the Bible," using such books as *How We Got Our Bible*, by J. Paterson Smyth and *How the Bible Grew*, by Frank G. Lewis. He used various translations with skill and understanding. Because of his education and experience, he was able to make apt applications to everyday life.

We were also able to secure an outstanding business executive who had recently come into the church, a man of broad experience with a refreshingly alive sense of values. Challenged, he took up teaching as a personal responsibility. For two years he has held a group of boys, not only because of his captivating personality, but also because of his contagious earnestness, his mastery of the lesson, and his loyalty to the group. His acute ethical sense is balanced by his humor. He plays with his boys, takes a carload of them to a particular movie, meets with them during the week, and on Sunday morning gives them the stiffest assignment the boys ever had. He gets results. How long will he stay with us? No matter. Three years of such teaching is far better than ten years of ineffective work.

Again, we secured for one year the services of a capable, Smith College graduate who taught "The Life of the Christian" to a group of high school girls. For one year another woman with artistic ability was made to see her worth to the school. Pictures, posters, and projects had not been heard of in the school. The room gave no intimation that children met here for play and work and worship. Now the walls have many lovely pictures. The teacher has just left to go to Italy with her journalist husband, but through her the beautiful ministry of art has been captured in our little school to enrich the lives of children and to do homage to God.

A music leader, who had practically buried her talent for years, was appealed to. She plays now in the primary department, teaches music to little children, has organized a toy orchestra, and, fascinated by growing life, has gone back to study music herself! He that loseth his life shall find it.

Through preaching, teaching, reading, and group discussions we have come to define the function of the church as creating Christian personalities who, filled with and directed by the Spirit of God, go out into society, and by wise, intelligent, and Christlike living and thinking help to build a Christian social order.

Consequently, the monthly workers' conference was now called not to plan the annual picnic, but to consider ways of making teaching effective, to study the International Standards in Religious Education and to evaluate our work in the light of them; to discuss problems; to hear special speakers; and to project plans for the future.

In order to insure teachers ten years hence, the pastor holds a class for prospective teachers at the Sunday school hour. These young people are sent to Storrs College for further training. They are urged to take the Standard Training Courses, which are given every year in the city. They have the use of an extensive private library with books ranging from Shields', *Guiding Kindergarten Children in the Church School*, to Chave's, *Supervision of Religious Education*.

Through study, sermons, lectures, discussions, attendance at religious conferences, and personal observation we came to sense the necessity for a graded school and curriculum. The Uniform Lessons were replaced with graded materials. The beginners were put into a separate department and the rest of the school was assigned the basement.

Before doing so, however, the young people raised funds through dramatics, entertainments and personal contributions and then set about fixing the basement. A stove, electrical fixtures, lumber to make a platform to

(Continued on page 34)

*Minister, Rowayton Baptist Church, Rowayton, Connecticut.

Services for Home Worship

By P. R. Hayward

When the Family Gives Thanks

OVER and over again in any family it is well to come together to give thanks. Always, life has much of good in it. In spite of its losses and bumps, we all get from it many things for which we can be glad. A family gathering to express its sense of group and personal gratitude will from time to time be in order. The following service is suggested, either for use as it is or as it may be modified by the family to meet its own needs.

LEADER*: Life often has its rough places and its disappointments. But it has its joys too. So, we come together to celebrate those things for which we are glad and grateful.

We will forget now what the poet called "snaps and snarls and puppy dog's tails." We will think only of what he called "sugar and spice and all things nice." Each of us will name some things for which he is especially glad. ————, will you begin?

OUR CELEBRATION: Each member of the family begins by saying, "I want to celebrate with you because ————" *(and he then names the one or two things, perhaps recent happenings, for which he is grateful).*

LEADER: With all these causes for gratitude, let us sing.

(Some hymn of joy, such as "This Is My Father's World" or "For the Beauty of the Earth," could then be sung.)

LEADER: So, for all these joys that have come to us in recent days, and for all the gifts that last through all the days, we bring now our united prayers of gratitude and devotion.

Let us pray.

READER†: For the gifts of strong bodies and muscles that love to be stretched in play and work; for the joys of appetite that make food a source of pleasure—

FAMILY: We give unto thee, O God, creator of all our powers, our words and thoughts of praise.

READER: For the cells within us that live and grow; for our blood; for our lungs; for the air; for the dark, still nights in which to sleep—

FAMILY: We give unto thee, O God, by whom we have been so "fearfully and wonderfully made," our words and thoughts of praise.

READER: For the love and care of our parents; for the affection of our children; for the delights of having many friends; for our games and play; for the thrill of work; for the satisfactions of study—

FAMILY: We give unto thee, O God, who hast loved all the simple and everyday joys of our lives, our words and thoughts of praise.

READER: For books on our shelves and pictures on our walls; for fuel to keep us warm; for windows to keep out the cold; for fields in which food can grow and skies at which to gaze in wonder—

FAMILY: We give unto thee, O God, the author of every good and perfect gift, our words and thoughts of praise.

READER: For the gifts of our spiritual life; for prayer and the message of the Bible; for the church; for hymns; for heroic souls of all ages—

FAMILY: We give unto thee, O God, Father of our souls, our words and thoughts of praise.

LEADER: "O praise the Lord, all ye nations: praise him, all ye people.

"For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." (Psalm 117)

QUIET PRAYER

LEADER: Amen.

*One of the parents or a child old enough to read easily and well.

†Another member chosen in advance to take part by reading at this point.

When We Do Wrong

WE ALL do wrong at times. If we do not think so, it is because we fail to face the facts about ourselves, or we have a dull sense by which to tell the difference between what is wrong and what is right. It does us good to face, once in a while, the ways in which we have failed, and to admit the facts to ourselves at least—and perhaps to others. This service of worship is intended to help each member of the family to be honest with himself.

LEADER: We are going on a visit today to what the poet calls "The Land of Beginning Again." He says:

I wish there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

We all make mistakes. We do things that later we wish we had not done. We say things that later we would give anything to take back. I do, anyway. So, now we are to think about some of those mistakes of ours. We are going to see if we cannot find today "The Land of Beginning Again."

FAMILY: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psalm 51:1, 2, 7).

LEADER: For the hasty words that we have spoken in weariness, or perplexity, or anger,

FAMILY: We seek thy forgiveness, and that of our loved ones here, O Lord.

LEADER: For the unkind thoughts by which we have condemned each other and our fellowmen outside this home,

FAMILY: We seek thy forgiveness, and theirs, O Lord.

LEADER: For the times when we have chosen the Good instead of the Better; for our hours of indolent avoidance of the hard task; for our satisfaction with work that is less than our best; for our forgetting of the pleasures of others in our games; for our one-sided opinions and our snap judgments,

FAMILY: We seek thy forgiveness, and that of all those who have been injured by our wrong-doing, O Lord.

LEADER: Sometimes in our family one person has made some mistake that he would like to acknowledge before us all. At times two persons may have a misunderstanding that we would like to straighten out. This is a good time.

(Any members who desire to do so, can share with others their reasons for wanting to go back to the Land of Beginning Again.)

ALL: So, "I acknowledge my transgressions: and my sin is ever before me."

LEADER: Let us pray.

PRAYER *(by all)*: Lord and Father of our penitent hearts, we come unto thee in the words of thy servant:

The tumult and the shouting dies—
The captains and the kings depart—
Still stands thine ancient sacrifice,
An humble and a contrite heart.

Save us, our God, from a contentment with ourselves that is too easily gained.

Grant unto us an abiding consciousness of thy forgiving love.

Make us aware of that forgiveness in the new and lively desire we have to seek anew the good life we have failed to gain.

Out of our weakness, make us strong.

Enable us to rise from our dead selves to higher things.

In the spirit of Christ. Amen.

In families using these services, it is suggested that copies be typed, or otherwise made, so that each member can have one. Loose-leaf covers to contain these and other aids to home worship could be used. The services which have appeared in the JOURNAL *for the past three months could be clipped and made the nucleus of a loose-leaf collection, including services prepared by the family itself.*

"I Pledge Allegiance"

By Marion Wefer*

Characters

Richard Baker, *Ex-Sergeant of the A.E.F.*
Lucy Baker, *his wife*
Gus Swartz, *his buddy*
Dick Baker, *his son*

The Scene

The kitchen of a middle-class American, small town home. The kitchen door is half open. There is another door leading into the other rooms of the house. There is a kitchen table in the center of the room with a chair at each end. An ironing board, with a half-ironed shirt and an iron on a stand in readiness, is at one side of the table. There is a stove and another smaller table, or closet, which acts as a base of supplies for Mrs. Baker. A broom stands by the kitchen door and a gun leans against the wall by another chair on which a "tin hat" is placed. Any additions for local color may be made according to the fancy and resources of the producers, but these are the essentials.

(Enter Mrs. Baker *carrying a khaki uniform over her arm. She half sings, half hums "The Star-Spangled Banner" because, like most loyal Americans, she never did know all the words. She breaks on the high notes, as most of us do, and experiments absently with a lower key as she slips the uniform coat upon a chair back and hangs the pants over a clothes horse. She peeps into the oven, still humming, and shuts it again. She comes to the ironing board, tests her iron, and starts ironing, still humming happily.*

(A young man appears at the open door. He wears a cap and a light overcoat, and carries a suitcase. He looks at Mrs. Baker, *whose back is turned to him, grins, sets the suitcase down, and, crossing the room on tiptoe, claps his hands over her eyes.)*

Mrs. Baker *(jumping):* Oh! You rascal! How you made me jump—and me with a hot iron in my hands, too! What possesses you?

(She claps the iron down on the stand, which, of course, an old hand like herself could do in the dark, and puts up protesting hands to her eyes. When she touches the boy's hands she whirls around drawing them down and crying joyfully—)

Mrs. Baker: Why son! Dicky! You?

Dick: Only me, Mums!

(They hug each other with whole-hearted affection, then Mrs. Baker, *with a hand on either shoulder, pretends to push him from her angrily and shake him soundly.)*

Mrs. Baker: Dick! What do you mean by stealing in like this fully two days before we expected you, and scaring the wits out of your poor old mother?

Dick: Well, Mums, the door was open and there you were twittering away with *(imitates wickedly)* "bombs bursting in air!" I didn't think you'd mind another bombshell.

Mrs. Baker *(beaming blissfully):* It's been such a lovely day I left the door open to let the spring come in. I didn't expect bad boys and bombshells. Hang up your hat and coat. *(The boy has been standing without disposing of them, an abstraction in his manner which his surprised mother is too happy to notice)* Sit down. Tell me everything you know! I'm sure it's volumes, my collegiate son! *(Pats his shoulder affectionately.)* You're looking grand, Dick.

Dick: So are you. As for me, can't say there's any physical disability noticeable.

(Mrs. Baker *looks up sharply, detecting something alien in his tone, but is diverted by domestic exigency.)*

Mrs. Baker: Oh, my cake! *(Runs to oven and opens it, looking in anxiously.)* Hand me a broom splint, do!

(Dick *picks one out of the broom, splits it, and offers it to his mother who pricks her cake and takes it out of oven. She puts it on the center table on a cake rack.* Dick *throws his cap and coat on one chair, draws up another, and watches his mother's manipulation of her cake.)*

Dick *(advancing a predatory hand):* How about a little fatted calf, Mums, now that the fair-haired boy's come home?

Mrs. Baker: Now, Dick, don't go spoiling your stomach with sweet things before supper! And you going to be a doctor, too! Fatted calf indeed! You're lucky to get hash, popping in on me like this! Now I'm going to call up Gus Swartz for the tenderest sirloin he can cut! Not that you deserve it!

Dick *(rising):* Want me to run down to Swartz'?

Mrs. Baker: No, no, Gus can bring it up, *(Pats his shoulder affectionately.)* Can't let you out of my sight so soon, Son. Were you exempt from your exams that you got off so early? You wrote that you might be.

Dick: I—I didn't take the exams.

Mrs. Baker: That's wonderful! *(Laughs)* Your father's terribly proud about your record. He's rather surprised and a little frightened to have such a brilliant student son. Brains are so—so intimidating. You can't think how it comforted him to have you make the football team.

Dick *(with eyes on floor):* He hasn't many doubts about brawn, has he? And how do you react to your brilliant son, Mums?

Mrs. Baker: Not a bit surprised—not a bit scared—terribly proud!

(She looks at him as he raises his head, senses an intangible trouble, and says in a different tone—)

Mrs. Baker: Why, Dick is there—*(The omnipresent domestic again intrudes)* Oh, I must telephone Gus before he closes!

(She runs out quickly. The boy walks over to the military accouterments handling them with a pained face from which every vestige of boyish fun has vanished. The mother returns.)

Dick: Dad off to the wars again?

Mrs. Baker: Yes. The American Legion's parading in Allendale tomorrow. I've been airing his uniform all afternoon to get the mothball smell out. Don't touch that gun, Dick! It's loaded! Dad's been a kind of chief of vigilantes here ever since the bank was robbed.

Note to Producers

This play is copyrighted material, and no copy may be legally made of it in any form. Additional copies of this magazine may be obtained for fifteen cents per copy. The right to produce the play accrues with the purchase of sufficient copies to supply each member of the cast.

Dick: That so? They always pick on Dad for the real, man-size jobs, don't they?

Mrs. Baker: Always. You know what I think about war, Dick, but I tell you I get a thrill every time I hang out the old uniform and pin his service medals on your father. He was the bravest soldier that ever marched away to fight "the war to end war" and "keep the world safe for democracy." Dear Dad! How he believed it! We all did then! How he believes it still!

Dick: But now the rest of us are beginning to have some doubts. Doesn't he realize yet how cruelly he was tricked and victimized—he and his buddies?

Mrs. Baker *(with a sigh):* Oh, no, Dick. It's rank treason to suggest it.

Dick *(approaching her):* Mother, I wanted—

(There is a "plop!" at the door as the evening newspaper lands with exactness on the door sill.)

Mrs. Baker: Oh, that's Bob with the *Evening Argus.* Get it, will you, Dick?

(Dick *goes to the door, saluting unseen newspaper carrier with a jaunty wave of the hand.)*

Dick: Hi, Bob!

(He picks up paper, glancing over the headlines as he brings it in.)

Mrs. Baker *(mixing icing for cake):* He'd be proud to take you with him tomorrow.

Dick: Think so? Crickey! Here's a letter from Dad in the paper. And how! *(Reads)* "To the Editor of the Argus—Sir: Answering the query, 'In case of war, could a conscientious objector divest himself of citizenship by sending a letter of resignation to the Secretary of State?'—would suggest (Ahem!) would suggest that the request be granted by having him shot the next morning at sunrise. Signed Sergeant Richard Baker." *(Puts down the paper, pushing it from him)*

Mrs. Baker *(continuing the icing of her cake):* What an old bloody-bones he does sound! But you know your father. The army seems to bring a sort of perverted poetry out of him. He's really romantic about it. But his men still swear by him. They genuinely love him. And so do you. And so do I. Because we really know him.

Dick: He's a grand old Dad. He's far too good to dance when the militarists and the armament gang pull the strings.

Mrs. Baker: He wouldn't like to hear you say that, Dick. There's nothing that irritates him more. You've fought on that battle ground before, you two together, with me in the background dodging bombshells. Are you going to fight it out along that line all summer?

Dick *(evading the question and speaking with labored enthusiasm):* That's a gorgeous cake, Mums!

Mrs. Baker: Tut, where's the cocoanut? You always liked your cakes tarred and feathered. You stick your fingers in that icing and I'll smack 'em!

(She gets shredded cocoanut and sprinkles the cake with a lavish hand. The tap-tap-tap of a wooden leg comes up the walk and a voice is heard singing some war song. Knock is heard at door.)

Mrs. Baker: That's Gus with the steak. Come in, Gus. Dick's back, you see.

Gus *(putting parcel on table):* Why, hello, how are you, Dick? *(Salutes military fashion.)*

*Jackson Heights, New York.

DICK *(returning salute good-humoredly):* Fine, Gus, how's yourself?

GUS: Fine and dandy. Sergeant getting ready for tomorrow, Mrs. Baker? Wouldn't be a convention without the Sergeant! Perhaps you'll be coming along, Dick? Your Dad's son ought to be stepping out with this man's army!

*(*DICK *does not answer, but before the pause can be apparent* MRS. BAKER *says quickly—)*

MRS. BAKER: Charge that to my account, of course, Gus.

GUS: Sure, Mrs. Baker. Well, Dick, I'll be seeing you!

DICK: So long, Gus.

(Exit GUS *humming the strains of "Hinky Dinky Parlez Vous," or some other war song, as the tap-tap of his wooden leg dies away.)*

DICK: He's a good old scout, Gus.

MRS. BAKER *(putting the meat away. She can go out of the room, or put it in an ice-box, if you have that elaboration):* He's your father's most ardent admirer. They went through the Argonne together, you know. *(She comes back to the table, studies Dick for a moment, and lays her hand on his shoulder.)*

MRS. BAKER: Dick, there's something troubling you. What is it? Would telling me help?

DICK: Oh, a bit of a rumpus at college. Mother, what would you say if I was suspended?

MRS. BAKER: Oh, Dick!

DICK *(quickly):* I've done nothing to be ashamed of, it's—

MRS. BAKER: I'm sure of that, Son. Well, what is it? Cows in the classroom or stealing the chapel bell? Your father will be delighted to have you break out in the regulation rah! rah! way. He thinks there's a decline in the breed since they stopped hazing.

DICK: It's hardly so collegiate—and Dad will be rather less than pleased, I'm afraid. The trouble's been brewing some time, but I didn't want to write home about it. I thought I'd see it through on my own.

MRS. BAKER: You're like your father in that, but, tell me, what was it?

DICK: Well, you see—well—Dad—

(A quick step is heard outside and SERGEANT BAKER *enters. He is a tall, well-built man, trimly groomed, and carries his shoulders like the old soldier he is. His expression is kindly, but you gather from the set of his lips that nobody puts anything over on* SERGEANT RICHARD BAKER.)

SERGEANT BAKER: Hello, hello, hello! Met old Gus and told him he was kidding me when he said he'd seen you, Dick. *(Claps him on the back jovially.)* What do you mean you're A.W.O.L. forty-eight hours before leave? Glad to see you, Son, glad to see you!

DICK *(mustering a grin):* I guess it's me for the guardhouse when I tell you why I'm here so soon, but you always taught me to march straight up to the guns. So here goes! I'm suspended, Dad, probably fired, because I've refused to take military training.

(A great change goes over MRS. BAKER'S *face, wiping away all the carefree joy in it. She twists her apron in anguished hands while she looks from father to son.)*

SERGEANT BAKER *(in measured tones, obviously struggling for control):* Are you, by any chance, trying to be funny? If so, that's my idea of a poor joke.

DICK: I'm not joking.

SERGEANT BAKER: Then what—Son, you've not gone pacifist? You're not that yellow!

DICK: I'm not yellow, but I hate war and I won't be trained to make it.

SERGEANT BAKER: Sez you! The R.O.T.C. says different and your college is listening to what they say! Who knows about this pale pink protest of yours?

DICK: The college president, the major in charge of military affairs, the fellows. Some of them are protesting training, too.

SERGEANT BAKER: Let 'em. You don't belong to that cowardly outfit. You've been running with the wrong crowd, I see, and they put ideas into your head. Now we'll have a little straight talk, you and me, Dick, and then you'll report back for training. But don't let this get about town. I won't be able to look the boys in the face if it does!

DICK: Sorry, Dad. But I've made up my mind. I can't play the war game!

SERGEANT BAKER: Nobody's asking you to! Look here, *(thumping the table for emphasis)* when we get our navy increased and our air force in the shape she ought to be and all you young fellows trained and ready to serve your country at the drop of the hat, there'll be nobody big enough to holler over our back fence for us to come out and scrap!

DICK *(wearily):* Dad, we've been over this armament talk before.

SERGEANT BAKER: Yes, you had a lot of fancy figures.

DICK: It's such a costly, futile race! Why, the old ways of warfare are obsolete, the ships are out of date as soon as they build them, air craft's the same way and my grandchildren and their grandchildren have to foot the bill after we're cleaned out of our bottom dollars. The poor kids! And what does it get them?

SERGEANT BAKER: National security, my boy! National security!

DICK: That's all wet, Dad. It gets them war!

SERGEANT BAKER *(with sarcasm):* I suppose we should just sit pretty and take it when they romp over our borders and sink our ships as they did the Lusitania.

DICK: The Lusitania carried ammunition. We know that now—we didn't then. The war makers were mighty careful that we didn't. So, according to the rules of the war game, it was all right and fair to sink her. As right as it was to shoot Edith Cavell.

SERGEANT BAKER *(sinks heavily into chair and gestures for son to draw up near him in another chair):* Sit down. Looks as if this might be a long campaign. Mother, do we eat tonight?

MRS BAKER *(rousing herself and starting work mechanically):* Oh, yes, yes, we eat. Whatever happens, we eat. *(Drags chair over to door and gets a pan of potatoes to peel.)* I think I'll get over here out of the smoke of battle. When truce is declared we'll have supper. But I tell you frankly, Richard, I'm on the boy's side. I pledge allegiance to peace.

SERGEANT BAKER: Yes, Lucy. I gathered that the time of the Peace Parade. You should have seen your mother, Dick. March she would, and march she did—with a handful of Sunday school kids and some sentimental sisters and a pacifist parson—down Railroad Avenue.

MRS. BAKER: They wouldn't let us on Main Street, Dick. That's reserved for the army. Peace gets shunted into the back streets and the alleys. But we're going to march again and our handful's growing!

SERGEANT BAKER: It'll take more than a bunch of hysterical women and parsons to throw the army out of its stride. Certainly made it embarrassing for me to have her marching in a Peace Parade, but I'm the tolerant sort. I let her have her way. It isn't as if they could do anything.

DICK: It was brave of you, Mums.

MRS. BAKER: I was sorry to embarrass you, Richard. You know that. It's the first time we ever really disagreed. But I couldn't let even you stand between me and my duty as a Christian mother!

SERGEANT BAKER: Well, you saw it that way and I didn't hinder your little walk. I see things another way and I see you are getting the old uniform in shape. That's reciprocity, hey, Dick? Take a leaf from our book when your turn comes along. I'll tell you this, though. All the girls look after a Sam Brown belt and a well cut uniform, bless their pretty hearts!

DICK *(gruffly):* That doesn't mean a thing to me, Dad. But, gosh, how the War Department does play every trick in the pack! Uniforms, parades, medals, military balls, military frats! All the trimmings—and lots of fellows fall for it. You can get cash money, too, if you do the goose step. Just you look over the college catalogs, Dad. I've got a heap of them with me that I was hunting through to see where I go from here.

SERGEANT BAKER: Well, Uncle Sam's no piker. If he has to sell military training to you youngsters, he'll do it in style.

DICK: Some style! Go where it's cold, and they give you an overcoat "suitable for wear with both uniform and civilian clothing." Go where it's hot, and you can get $200 in cash. Go east, and if you turn out the best drilled company you get a medal and a silver mounted sword. Go west, and you win a polo pony. Oh, Santa Claus isn't in it with Uncle Sam's army!

SERGEANT BAKER: Don't forget that you get first-class physical training, you learn something about the elements of discipline—and do you need it!—and, most of all, you learn how to handle men. When I think of the pasty-faced recruits I've licked into shape! Made men out of them, the army did—men!

DICK: What's the use of making men if you're only going to mangle 'em and shovel 'em under the sod? I want to be a doctor, you know. I want to mend and heal and make war on disease, not on my fellowmen. As for physical exercise—that's all hooey. They train us to make an army and an army's trained to kill. What a horse laugh he'd get if the major were to bawl out, after chasing us squads right and left all over the place, "Of course, rookies, this is all for fresh air and exercise!"

SERGEANT BAKER *(thumping the table):* Let's get down to brass tacks. Tell me, Son, how did you get this way?

DICK: From doing drill—and thinking about it; what it leads to and all that. The perfect soldier doesn't think, I know. But I thought I'd hunt up the facts; always liked research. And what I found was plenty; some of it from the War Department, too, and I'm surer than ever that I'm right to resist the whole war system. By the way, Dad, did you know that "the use of gas in warfare is not as inhuman as has been generally supposed?"

SERGEANT BAKER *(falling into the trap):* Oh yeah? Tell that to the marines! The marines in Belleau Wood. Tell that to the ambulance drivers! Tell it to the nurses! Tell it to hundreds of poor guys coughing out their lungs in T.B. wards! They'll be glad to hear it! Who handed you that baloney?

DICK: The American Legion, the Chemical Warfare Service, the chemical companies. At any rate, they told the Senate so, and the Senate believed them and defeated the anti-gas convention in 1926!

SERGEANT BAKER *(stopped in his stride for a moment, but renewing the defensive doggedly):* I never said that war isn't

(Continued on page 37)

uggestions for Building Worship Programs

FEBRUARY SUGGESTIEONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

IEME FOR THE MONTH: *Building the Kingdom of God through Seeking God's Will in Social Relationships*

For the Leader

"For all the centuries of experience, men ve not yet learned how to live together thout compounding their vices and cover- g each other 'with mud and with blood.' . We can no longer buy the highest satisctions of the individual life at the expense social injustice. We cannot build our dividual ladders to heaven and leave the tal human enterprise unredeemed of its cesses and corruptions."

—From *Moral Man and Immoral Society* r Reinhold Niebuhr.

A primary child is incapable of going out nd changing the existing social order. Vhat, then, does seeking God's will in soal relationships mean for him? What arning and worship experiences should we eek for him this month? What may we ope to achieve in his life along the line f better social living?

His social relationships are centered for ne most part in his schoolmates, playmates, nd family. It is God's will for him to do nto these others with whom he has everyay contact as he would have them do unto im. He needs to be helped to enter naginatively into their lives in order to disover what is the kind and just behavior for im. The beginnings often seem rather inignificant. Little John building peacefully vith a box of blocks in company with anther child is preparing to live peacefully vith his brothers in the "playroom of the vorld." Dicky, the beloved baby in a certain ursery school, in the course of his trotting bout, blindly grabs from three-year-old Frank the toys with which Frank has been laying. Frank grows suddenly red, reaches ut and recovers some of his treasures. Dicky rots off perfectly contented and wholly unonscious that he has interfered with the ights of another. Frank comes from a home here love is lived, and unselfishness and artration are taught. When he has recovered rom the sudden rush of anger, he runs after Dicky, looks into his baby face, and says, That was fair, wasn't it?" Small beginings in social living, but significant ones. re they not?

The primary child has casual relationships vith still others—people of another social lass, nationality, or race. We must help im to gain an appreciation for these people nd to realize that they, too, are God's chilren. This should express itself in a genuine riendliness; this is God's will for him. The rimary child needs to know something of ne existing social and industrial order and f the struggles of these people if he is to be ept from just pitying or blaming them. Vhat can he *do* to change this social sysm? Not a great deal at present, but the rigin of many a social reform may be traced the seeds that were planted in the life of young child.

ctivities Which May Lead to Worship

1. Adding new laws to the chart begun st month.

2. Learning a new conduct song. (A ggestive list was given in the January rticle. Another song which is suitable is A Happy Day" in *Our Happy World* by e writer.)

3. Listening to a story in which God's will in social relationships is portrayed.

4. Collecting pictures of children living together happily and making a chart or poster out of them.

5. Looking at pictures of the life of Abraham Lincoln and exchanging stories about his life.

6. Listening to a leader of workmen tell about the working conditions of some men and women. (An illustration of the way in which this might be done may be found in *Exploring Religion with Eight Year Olds* by Sweet and Fahs.)

7. Discovering what is meant by slavery and what they might do to help those who are having a hard struggle.

8. Bringing clothing for children whose parents cannot earn enough to care for them properly.

February 3

THEME: *Being Fair with One's Playmates*

Last month our thoughts centered about God's laws. This theme really never ends, for with each new experience one of God's laws or principles for the guidance of our lives is discovered. If a chart of God's laws was begun in January, it may be continued this month and additions made from time to time.

AS THE CHILDREN GATHER: The early comers may help put the room in order. A check may be made of the laws already on the chart and additions made. While the children are reading or working on their chart, the words of a new conduct song (see list given in the January worship suggestions) may be repeated. Let the children find the law or laws that it tells about. Gather informally about the piano to learn the song. Then may follow

GROUP FELLOWSHIP AND PREPARATION FOR WORSHIP: Those who came early may tell those who have just arrived what additions have been made to the chart. The verse, "God's Laws," used on the preceding Sunday, may be read and the children given a chance to tell which of God's laws they remembered to obey during the week. Those who learned the new song may form a choir and sing it for the others. The listeners in turn may try to discover which of the laws it tells about. Then the boys and girls may be encouraged to find which of God's laws the following story illustrates.

THE FAIR-PLAYERS

Azor ran along the narrow cobblestone street of Capernaum. He was thinking of the pleasant surprise that he and his father had had on the day before. While wandering over the hills near the Sea of Galilee they had come upon Jesus talking to his friends. There on the slope of the hill he and his father had listened to the words of the great Teacher. Azor had not understood all that was said, but one thing he did understand. At first it troubled him, but now he thought it such a wonderful discovery that he wanted to share it with Nachor and Arni.

He spied them crouched in the street playing a game. It was a game something like marbles. There in the street they played without any fear of automobiles, for there were no automobiles.

Azor had meant to tell them at once about Jesus but he became so interested in the game that he lay down in the street and watched in silence. He saw Arni play, and when he had finished, claim only those points that he had won. But when Nachor played, he always claimed more than he deserved. Arni did not like this, but Nachor only laughed and played on.

Although Azor had often seen unfair playing, he had never thought much about it until now. It was the words of Jesus that made him think. The longer he watched Nachor play, the more uneasy he became, until he could stand it no longer. He sat up suddenly and said, "Guess whom I saw yesterday!"

"The Roman governor?" guessed Nachor.

"Herod?" asked Arni.

"No, you are both wrong," replied Azor. "I saw Jesus."

Immediately both boys forgot their game and asked to hear more.

"Father and I were wandering over the hills near the sea," began Azor, "when we came upon Jesus and his friends. Jesus was talking to them, so we sat where we would not disturb but could hear all that was said. I did not understand everything, but this I did understand; after telling of some of the things we do to others that we would not like for them to do to us, Jesus said, 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.' It has made me think a lot about some of the things I have done, the unkind and unfair things. And I have wondered since how I should feel if people did those same things to me."

Nachor understood what Jesus meant. He could not help hanging his head, for Nachor loved Jesus. Drops of perspiration began to roll down his cheeks. Suddenly he lifted his head, looked straight at Arni and said, "Jesus is right. I wouldn't like for you to play with me the way I played with you. It was a mean way of playing. Wasn't it, Arni?"

"Oh, that's all right," said Arni, embarrassed by Nachor's question. To hide his embarrassment he turned to Nachor and asked, "What was it Jesus said?"

Again Azor repeated, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

"Suppose we call ourselves 'The Fair-Players,'" suggested Nachor, "and make Jesus' words our rule."

"Fine!" cried Azor and Arni.

With arms about each other, the "Fair-Players" started down the cobblestone street. As they walked along Nachor and Arni repeated after Azor the words of Jesus, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

—E. F.

Following the story let them tell what they can do to others that they would like done to them.

"In our worship this morning let us think about this and ask God to help us," you may suggest. This will lead to

Worship

MUSIC: See source materials at the close of this article.

CALL TO WORSHIP: Psalm 121:1,2. (If you have Taylor's picture "I Will Lift Up Mine Eyes unto the Hills," it may be used with this.)

SONG: This may be a familiar song of praise and thanksgiving.

LEADER: God is our helper. Let us say together the verse from the Bible that we should like for him to help us to remember to do.

SCRIPTURE: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Matthew 7:12

PRAYER:

Our Father, help us to know how others feel when we are unkind or unfair. Help us to do to them as we would have them do to us. Amen.

SONG: A familiar conduct song or prayer song which asks God to help them to live kindly with others may be used here.

February 10

THEME: *Showing Friendliness for Those Who Are Different*

AS THE CHILDREN GATHER: Let them look informally at the pictures of Lincoln's life that you have collected. These they may mount and hang where all can see them. This should lead to interesting

GROUP FELLOWSHIP: There will be many and varied stories of Lincoln's life to be shared. Some of these may be found in *Good Stories for Great Holidays* by Olcott. You may make a special contribution by reading the following poem:

LINCOLN

There was a boy of other days,
A quiet, awkward, earnest lad,

*St. Louis, Missouri.

Who trudged long weary miles to get
A book on which his heart was set—
And then no candle had!

He was too poor to buy a lamp
But very wise in woodmen's ways.
He gathered seasoned bough and stem,
And crisping leaf, and kindled them
Into a ruddy blaze.

Then as he lay full length and read,
The firelight flickered on his face,
And etched his shadow on the gloom,
And made a picture in the room,
In that most humble place.

The hard years came, the hard years went,
But, gentle, brave, and strong of will,
He met them all. And when today
We see his pictured face, we say,
"There's light upon it still."

—Nancy Byrd Turner, found in *One Hundred Best Poems for Boys and Girls*, compiled by Marjorie Barrows, Whitman Publishing Co. Used by permission of the author.

"What do you think was the greatest thing Abraham Lincoln ever did?" you may ask. "How were people treated when they were slaves? (Point out that those who were held as slaves could be bought and sold.) . . . Abraham Lincoln helped to free these people; he did not just say that the Negroes were God's children, but he acted as if they were. How will we act toward them if we really believe they are God's children? . . . Do we have any slaves in our country today? . . . We do not buy and sell people, but tell me what you think of this: Some men are in charge of a large factory. They make great sums of money but pay very little of this money to the people who are working for them. The men in charge live in beautiful homes and have everything they want while their workmen live in poor homes and have hardly enough money with which to buy food and clothes. What do you think of that?"

A leader of such workers may even be invited to come and tell the children something of the conditions of the workers' families. This may lead to the development of a service project. If such a visit seems inadvisable, the story, "Another Story about Trot," found in *Primary Story Worship Programs* by Mary K. Berg, may be told. Then may follow

Worship

Music: This should be of a familiar song that refers to all people as God's children. (See "Source Materials")

Song: Sing the one just played.

Scripture: The Golden Rule, Matthew 7:12.

Leader: Should we do this just to people who are like us—have skin of the same color, wear the same kind of clothes?

Song: One of the conduct songs or prayer songs asking for God's help may be used.

Prayer

February 17

Theme: *Living Together Peacefully*

It may be that a service project was discussed last Sunday. If not, conversation about the children of workmen in a near-by or well-known community (it may be one of your home mission fields) may awaken in your children a desire to help them. Clothes which your children have outgrown make very acceptable gifts.

A review of the laws of God that have already been discovered may be followed by the story of William Penn. Encourage them to look for another of God's laws as this story is told.

The Story of William Penn

Long, long ago, before white people came to build their homes in this country, red-skinned people lived in its open spaces and wandered through its woods. The white people called them Indians because the first white men to arrive thought they had landed in the country of India.

The Indians were happy and free to wander through the woods as they pleased until the white people arrived. They hunted and fished, planted corn, wove rugs, strung bright colored beads, and enjoyed the songs of the birds and the music of rippling streams. When the white people arrived, this was changed. Much of their land was taken away from them; no longer could they freely wander through the woods because the white men met them with guns and swords. When the Indians tried to do business with the white men, they were often made drunk and cheated. So the Indians came to mistrust the white people. They did not think of them as friends but enemies upon whom they must use their bows and arrows to protect themselves.

One day a great man, named William Penn, arrived on a boat called the "Welcome." The king of England had given him a large section of land in this country and William Penn with a great many other people came over to live upon it. William Penn was a very religious man. He was that kind of a Christian known as a Quaker. Quakers believe that all people are God's children and so all people should live together peacefully as friends. William Penn wanted all the people on his land to live peacefully with each other and with the neighbors round about them.

The day after his boat landed he called the people together for a meeting. Both white people and Indians wrapped in fur robes and wearing tall waving feathers on their heads came. William Penn told them that he wanted them to be friends and that he would do all that he could to give them freedom and happiness. After this there was entertainment which had been planned by the Indians as well as the whites. The Indians liked William Penn from the start. He sat down on the ground with them and ate with them of their roasted acorns and hominy. This made the Indians happy. They then began to show how they could hop and jump. To their great delight William Penn jumped up and joined in all their games. The Indians were overjoyed at this expression of friendliness.

William Penn, however, had not been long in this country before he discovered that the Indians and white people were not very good friends. He did not blame the Indians for feeling or fighting as they did. He made up his mind, however, that there must be an end to all this. So he invited the Indian chiefs and their warriors to meet with him to make a pledge of friendship.

Under an old, spreading elm tree on the banks of the Delaware River they met. The white leaders stood beside William Penn while the redskins with waving plumes and bodies painted red, yellow, and blue, sat on the ground in a half circle. The older men sat in front, the young warriors next, and then the Indian women with babies fastened to their backs.

When greetings had been said, the Indian chief took his place and told William Penn that they were ready to listen to him. William Penn stepped forward and began to speak. "We do not look alike," he said, "some of us have pale skin and others red, but even though we are different we are all children of the Great Spirit who wants us to live together in peace. God is displeased with our hatred and bitterness. We have come to meet you without guns or swords, with only goodwill and love in our hearts." Then he read to them the "Treaty of Friendship" that he had brought. It said that all of them should live together as brothers; all paths through the forest should be open and free; the doors of the white men open to the Indians and the tents of the Indians open to the white men; the red men should help the white men and the white men should help their Indian brothers. No one should pay back unkindness with unkindness, but they should bring their troubles before a council of twelve men who would decide what should be done.

The Indians were greatly impressed with this. When William Penn had finished, the Indian chief came forward and took him by the hand. This was the same as saying, "We agree to this and promise to do our part." And the wonderful part about it all is that they kept their promise! William Penn had gone to them with love, treating them like brothers, and the Indians in turn laid down their axes and tomahawks and treated William Penn and his followers with the same love that they had been shown.

—Facts taken from the story as it is given in *Heroes of Peace* by Archer Wallace.

Following the story a new law may be formulated and added later to the chart.

To prepare more immediately for worship you might say that the music to be played suggests a peaceful countryside where sheep are grazing and shepherds are watching their flocks. Then may be played the opening theme of "He Shall Feed His Flock" from Handel's *Messiah (Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education). A song of praise; the Scripture, "Be at peace among yourselves"; a conduct song; a prayer which asks God to help them live together peacefully; and the recognition of the offering may form a worship experience which will help your children to live together in peace.

February 24

Theme: *Living Together Peacefully*

If your children decided to help the children of some struggling laboring families by bringing clothing they have outgrow a large corrugated box should be on har to receive their gifts. Let them have part in folding and packing these thing Talk about what would be even bett than sending them clothes—the paying more money to the fathers of these chi dren so that they could buy the cloth themselves. Suggest that men and wome need to work hard to get better pay fo these workmen; they need to vote fo laws which will protect these families.

The music suggesting peace that wa used last week may be played again.

Leader: All people are God's children an so we want them to live together happil and peacefully.

A song expressing the thought that al people are God's children may be sung the Scripture, "Be at peace among you selves" and "All things therefore what soever ye would that men should do unt you, even so do ye also unto them," used and the following story told:

What Billie Learned about Peaceful Playing

Through the window came sounds of quarreling They reached mother's ears.

"I didn't," cried Billie.

"You did," shouted Robert..

"No, he didn't," said Billie's sister, June, shakin her head.

"Yes, he did," cried Robert's sister, Grace.

"Didn't," screamed Betty because big brother Bill had said it.

"Did," shouted little Lucy after brother Robert.

That night when Billie, June, and Betty were read for bed, mother said, "You had quite a quarrel to day. Didn't you?"

"Quarrel," said Betty who was just learning t talk.

"Well, Mother," explained Billie, "Robert said bumped him. He frowned about it and got so cross If anybody gets cross with me I fight back."

"Fight back," said Betty.

"Did your fighting back make him less cross?' asked mother.

Billie had to admit that it didn't.

"Did it keep June and Grace from quarreling?"

"But Mother," began Billie, trying to give a reason for his way of acting. But before he had time, mother placed her hand on Betty's head and said, "And listen to Betty! You are giving her fine les sons in quarreling." Then turning she took from the table a black book. "It says in the Bible," she went on, " 'Be at peace among yourselves.' "

"How are you going to have peace if you don' fight it out?" asked Billie.

"You said a little while ago that your fighting didn't make peace but caused more quarreling," re minded his mother. "Jesus made peace in a differen way. I think this little verse suggests the way he did it:

"Soft answers turn aside sharp speech,
And ease hot tempers down;
A sunny smile will go a mile
To chase away a frown.

"Oft times one gently-spoken word
Will make a quarrel cease.
Oh, many a day in many a way
A little child brings peace."

"I don't believe that, Mother," said Billie.

"Have you tried it?" asked his mother.

Billie admitted that he hadn't.

"Why not try it once and see," suggested mother.

After a moment of thought Billie said, "It won' be easy." His mother replied, "The best way o doing things is never the easiest. It is much easie to fight."

The next day the children were blowing soap bub bles. Billie blew one which he thought was pret fine.

"Oh," said Grace boastfully, "yours are never s fine as mine!"

Billie opened his mouth; he was ready to sna back, "They are so," when he remembered mother verse. "What does it say?" he thought. "Oh, ye something about a smile and gently spoken words. Quickly he turned to Grace and said, "Yours a big, aren't they?"

Grace had not expected this from Billie. His r ply made her feel as if she had been real mean. S the next time Billie blew one she said with a w smile, "That one is about as big as mine, Billie."

"Big as mine," echoed Betty.

And the bubble blowing went happily on.

Mother, who was sewing near the window, hea what Billie had said and thought, "Soft answers tu aside sharp speech. . . . Oft times one gently spok word will make a quarrel cease."

Source Materials

Music:

"Reverence," in *Song and Play for Childre* by Danielson and Conant (The Pilgri Press, Boston)

spiration," in *Primary Music and Worship* Presbyterian Board of Christian Education, Philadelphia)

rayer," in *Worship and Conduct Songs* by Elizabeth McE. Shields (Presbyterian Committee of Publication, Richmond, Va.)

SONGS:

For *Conduct Songs*, see January suggestions.

World Friendship:

"The Father's Care" and "God's Children Live in Many Lands," in *Song and Play for Children.*

"The Many, Many Children," and "Friends All Over the World," in *Primary Music and Worship.*

"Children of One Father," in *Worship and Conduct Songs* and *Song Friends* by Clara Beers Blashfield (The Vaile Co.)

FEBRUARY SUGGESTION FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

EME FOR THE MONTH: *Seeking God in Social Relationships*

Introductory Statement

If the worship programs suggested here e to have any real value, they should be ated to work being done today to improve cial relations. The children should be couraged to look in papers and current agazines for interesting clippings on race lations, and plans for improvement in ild labor laws. A bulletin board on which ese clippings are placed will be helpful. Another plan suggested as preparation for e worship services for the month is to have committee of children consult some official d secure information in regard to later gislation affecting the conditions of labor- s. In a state capitol this information may secured from the department of labor. other places the children may consult the venile court judge, county judge, or some cially-minded citizen.

February 3

ONG: "Marching with the Heroes"

TORY OF WILLIAM PENN:

Long ago when the American colonies were being tablished, there lived in England a very popular id lovable young man by the name of William Penn. is father was a man of means, an admiral in the nglish navy, and a good friend of the king. He id high ambitions that his son should secure some nportant position in the government. Imagine his rprise when William Penn became a Quaker. At rst the admiral was angry, but when he learned that is son was really set in his position, he could not ut admire his bravery in uniting with a group of eople, most of whom were poor and not well known.

William Penn, the elder, died in 1670 and left his n a large fortune. Among other possessions which e inherited was a claim of sixteen thousand pounds gainst the crown. Young Penn determined to use is claim to get a Quaker colony of his own in merica. The king was very willing to be able to ttle his claim in this way and pleased, too, that e could do a favor to his old friend's son.

The new province was named Pennsylvania in honor f the older Penn. The young owner of the province on showed his nobility of spirit by announcing that l laws in his province should be made by the people f the land. He further said that the scheme of overnment should be such that neither he nor his uccessor could hinder the good of the whole community.

At the time the grant was made to Penn, there were out five hundred white people settled in the region, ut Mr. Penn came over the next year bringing band of Quakers. Other ships brought more olonists. Since Penn's desire was to make this olony an honor to God and to the Quakers, the uakers at first made up a large proportion of the ttlers. It was typical of the spirit of the founder d of the colony that the chief city was named Philadelphia" which means "brotherly love."

While the problems of government were more difficult as the numbers increased, the plan set up by enn and the interest of the Quakers in peace made ennsylvania a province in which there was little me given to wrangling or disputes. Penn had paid e Indians for the land and entered into an agreeent with them that they should always have the me rights as those given the other settlers. Early the history of the colony Penn had met with the dians to discuss their relations. At this conference accorded them every respect and courtesy, so at the Indians were always friendly to the Pennlvania colony. Peace continued to be based on the undation he laid, which was that of mutual friendess and confidence.

ISCUSSION: What do you think of Penn's plan for his colony? Was it customary at that time to pay the Indians for land? Why do you think Penn paid them for the land? In what ways did the Indians show appreciation for his fairness?

Are there times today when people have a chance to be fair to people of other races? Let us look at some of the items on the bulletin board. (Let the children call attention to clippings that illustrate friendly relations between different races in this country. Discuss briefly the opportunities boys and girls have to be courteous and considerate for people of other nations in their schools.) Now let us think a few minutes of people of other races with whom we come in contact regularly. Try to imagine yourself in their position. How would you like to be treated?

BIBLE READING: Acts 17:26-28a

SONG: "In Christ There Is No East or West"

PRAYER:

Dear God, our Father, we are glad that there are different kinds of people in this world. Open our eyes to see the good qualities of people of other races. Help us always to remember that they are thy children, and that we are not worthy to call thee Father if we do not treat them with fairness and kindness. Amen.

SONG: "I Would Be True" or "Father, Lead Me Day by Day"

February 10

Have on the bulletin board clippings telling of contributions to our civilization made by people in our land of different races. Perhaps there may be a print of a picture, a copy of a poem, or an account of some heroic act done by a person of another race.

SONG: "In Christ There Is No East or West"

BIBLE READING: Isaiah 55:6-9.

PRAYER:

Our Heavenly Father: we are glad that we are reminded of thee by the works of men and women of different races. As we think of the work of people who have perhaps been rudely treated, or have been without friends, we are ashamed that they have not been treated with more courtesy and consideration. Help us to be fair and courteous to people of all races. Amen.

SONG: "God, Send Us Men Whose Aim 'Twill Be" or "Rise Up, O Men of God"

February 17

SONG: "O Son of Man, Thou Madest Known"

BIBLE READING: John 15:13-15; Acts 20:35.

Have report of what children have learned about laws that protect laborers, especially women and children. Lead the children to see the importance of such legislation in building the kingdom of God. Lead the children to recall the Golden Rule. Certainly if that rule is to be followed, every man, woman, and child must be given a chance to live in a clean home and have enough leisure time to care for his health and give some thought to right living.

STORY: "The Earl of Shaftesbury"

Among those who have done much to help build the kingdom of God, some stand out because they were pioneers in the field in which they worked.

One of these pioneers was the Earl of Shaftesbury. When he first began to work for laws that would protect the poor, people made fun of him. At that time, among people of the laboring class, children five and six years old were made to work cleaning chimneys and in lace mills. Women and older children worked fifteen and sometimes seventeen hours a day. In the mines, children were hitched to carts and made to pull heavy loads of coal. People who worked for such long hours lived in crowded, dirty tenements and were not treated as human beings.

The Earl of Shaftesbury made himself poor in trying to help these unfortunate people. He worked for years to get laws passed to protect laborers and to keep young children from being made to work.

As he labored to get better conditions in factories, or to get homes that were clean and airy, or to provide education for the poor, he felt that he was working with God. Once, just before he was to make a speech in Parliament to get a law passed to keep women and children from working more than ten hours a day, he said that he recalled the words of God to Joshua: "Be strong and of good courage" and that from that time on he had no difficulty in saying what should have been said. It was at this time that he made a speech which showed many who had opposed him that he was right. For this splendid presentation of the cause of unfortunate laborers he received a letter of thanks from Queen Victoria. One writer said that this speech should make the poor thank God for having someone plead their cause, and that the whole nation should rejoice that one man had been able to remove her from sin and shame. After the passage of the bill, this great champion of the unfortunate went to church where he gave thanks to God.

It is said that at one time Lord Shaftesbury was asked to speak to a group of four hundred thieves. When he had finished talking, one of the group asked how they were to live until they had work to do. Lord Shaftesbury knew that the men must be given practical assistance. He began at once to look for honest work for them and finally succeeded in starting three hundred of them in some form of respectable employment.

The world has moved forward much since the time of Lord Shaftesbury's work but his way of helping those in need is still the best that has been discovered. He once said that people needed sympathy, not patronage. He visited the people for whose benefit he was seeking to have just laws passed. Many of them considered him their personal friend. Once, when he was trying to get a bill passed to provide better houses for some laborers, he induced Prince Albert to go with him and see how the people in tenements lived. Sometimes Lord Shaftesbury would go and spend the night with some of "his brethren," as he called those for whom he was working.

Lord Shaftesbury was a real friend to all who were in need and gave them his personal attention and interest. For one whole year he had food prepared in his own home and sent to a group of people who were suffering from hunger. He often took his Bible and read from it to sick persons whom he visited. That those whom be befriended, as well as those in positions of influence, appreciated his service was shown by the tribute paid him at his death. Flowers were sent from the very poorest and by European princes. Several banners displayed by different groups of boys were especially significant. One read, "I was sick and ye visited me"; another, "I was naked and ye clothed me"; and another, "I was hungry and ye fed me."

PRAYER:

God, our Father, we are glad that there have been men like the Earl of Shaftesbury. Give us more men like him. Make us quick to discover opportunities to protect those who are less fortunate than we are. May we not be satisfied to live in ease and comfort while those who work in mills to provide the clothes we wear, or dig in the ground for coal to keep us warm, are suffering for food or must live in crowded, dirty houses or work under conditions that ruin their health. Amen.

SONG: "Where Cross the Crowded Ways of Life"

February 24

SONG: "God of Our Fathers, Whose Almighty Hand"

DISCUSSION: Opportunities we have to be considerate of servants. Let the children think of putting away clothes and toys and other ways of saving work for servants in their homes. In similar way, let them think of ways of saving work for janitors in the church and at school. Lead them to remember that a courteous remark after some service, or a happy "good morning" will be appreciated by janitors in school and church buildings.

BIBLE READING: James 1:22-25

PRAYER:

Dear God, our Father, we sometimes forget those who do much for our comfort. Help us to be more thoughtful and considerate of those who serve us. May we try to show them the same courtesy we would like to have were we in their places. Amen.

SONG: "O Son of Man" or "Father, Lead Me Day by Day" or "I Would Be True"

*Little Rock, Arkansas. Author of *The Junior Department of the Church School*, Cokesbury Press.

FEBRUARY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR THE MONTH: *Building the Kingdom of God through Sharing Our Best*

Continuing the theme for the year, "Thy Kingdom Come," this month's programs develop the idea "Through Sharing Our Best." The services have been planned as a cumulative ceremonial. They may seem mechanical in form but the purpose is far from that, and the form itself is expected to be adapted for the needs and experiences of local groups. It is hoped that the ceremonial form will give continuity, climax, and a special emotional lift to the month's worship experiences. The purpose for the month is to direct the thinking of the boys and girls that they will come to accept the Christian principle of sharing as a way of life, to be illustrated particularly in four aspects: (1) sharing the natural resources of the world with all fellowmen, (2) sharing one's personality in daily contacts, (3) sharing all man's creative endeavor with all men, (4) sharing the Christian religion through the missionary enterprise.

The boys and girls should help in putting these programs together, probably the same group being responsible for the month so that the services may be planned in relation to one another. At the first service the general scheme should be explained to the group so that the carefully planned progression of thought will be meaningful and not just repetition.

February 3

THEME: *Our Trust from God*

QUIET MUSIC

OPENING SENTENCE:

The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods. (Psalm 24:1, 2)

RESPONSE IN UNISON:

Bless Jehovah, O my soul . . . .
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers; . . .
He sendeth forth springs into the valleys; . . .
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.

He causeth the grass to grow for the cattle,
And herb for the service of man; . . .
Thou makest darkness, and it is night . . . .
O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches . . . .
Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground . . . .
I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.

(Selections from Psalm 104)

SPECIAL FEATURE: (This may be printed on an order of service and used as a meditation.)

How easily we say "In the beginning God . . ." and "the earth is the Lord's." But we act as if the earth and its products were for the personal and private gain of anyone who might lay his hands on them. If the earth and its fullness, the things that come from the earth—food, clothing, shelter, wealth—really belong to the Lord, is man correct in saying I own five dollars, or five hundred dollars, or five million dollars? Is he not just using what really belongs to the Lord? God wishes the universe to be of service to man, but does he wish man to pile up as much goods as he can, or does he wish all men to enjoy the benefits of his earth? Much of our life is concerned with getting, and we forget that what we have is a trust from God. How would he wish us to use what we have? Millions of people are dependent upon the charity of other people who have accumulated a lot of the earth's products. Is this according to God's plan? If every human being is a child of God, should anyone have to accept whatever some other child of God wishes to give him? If everyone was more concerned with giving than with getting, what changes would take place? Giving does not mean charity. Fundamentally it means stepping aside from getting *more* for *yourself* that your *neighbor* may have a chance to have something, too. Here is the story of a man who has the giving rather than the getting attitude toward life.

STORY: "On the Edge of the Jungle"

Westminster Abbey was in darkness, except for a few lights in the organ loft. A faint glimmer from the dying day outside showed in subdued colors the ancient stained glass of its windows, and caught here and there the gold carvings on the altar screen. I sat in the organ loft watching the massive figure of my companion on the organ stool, as he intently studied the score of one of Bach's Preludes. As the notes he had been playing rolled away into the silence through the arches of the empty Abbey, he marked the pages with a blue or a red pencil which hung round his neck on a piece of string. There must be no chord wrongly emphasized, no flaw in the music, at the great recital on the morrow.

We were alone in the centuries-old shrine, surrounded by the beauty of Bach and the "music in stone" of bygone builders. The busy world outside the walls was a thousand miles away.

Again the organ pealed forth, and as it went ringing through the vaulted nave, in which the first Gothic architects sought to reproduce in stone the beauty of an avenue of great trees, there came before me the vision of this man at the organ producing harmony and beauty amid the groves of giant trees in the forests of Africa, from which he had just returned. His work was a unity. Playing the organ in the Abbey, healing bodies and souls in the primeval forest were all of a piece in his dedicated life.

My companion was "Oganga of the African Forest." He was Dr. Albert Schweitzer, musician, theologian, philosopher, and doctor; one of the three greatest of living men, according to the estimate of Bishop Barnes, of Birmingham. Why? Hear his story, and you will understand the reason we should all honor this great citizen of the world, who is devoting his life unswervingly to his fellows in his following the Light of God within his heart.

Albert Schweitzer was born on January 14, 1875, at Kayserberg in Upper Alsace, that beautiful, distressful country, sometimes German, sometimes French, which borders the Rhine. Soon after his birth he was taken to a neighboring village of Gunsbach, where his father remained pastor until his death a few years ago. His father and grandfather had been Protestant pastors, and the young Alsatian, speaking German and French with equal facility, grew up in an atmosphere in which the best spirit of the religious life in both lands manifested themselves.

One day, in a wrestling bout with a bigger boy, young Schweitzer got his schoolmate down. "As he was lying under me, the lad jerked out, 'Yes, if I got broth twice a week as you do I should be as strong as you are!' I found I was to them one who was better off, 'a sprig of the gentry,' the pastor's son, and yet I wanted to be exactly like them. Broth became nauseous to me," wrote the Doctor in recalling his childhood. Ever since he has sought to identify himself with the weak and less fortunate.

The boy went to school in Mulhausen, where he began to take music lessons. From the first his ability and feeling for music astonished his teachers.

And so young Albert grew to manhood. He studied at the University of Strasbourg as well as at the Universities of Berlin and Paris, and later he became curate at St. Nicholas, Strasbourg. At the age of twenty-three he was a Doctor of Philosophy. At twenty-eight he was organist to the Bach Society of Paris, and was recognized as the greatest authority in Europe on the playing and construction of organs.

A new figure was arising in the world. Musicians, scholars, philosophers, were beginning to recognize that here was a young man of such keen brilliance and power that doors everywhere would be open to him to go as far as he liked. Through all of these thrilling and satisfying experiences, Albert Schweitzer was remembering the boy who had only one bowl of broth when he had two. This is what he says when, at thirty years of age, he was at the door of a brilliant career.

"Out of the depth of my feeling of happiness there grew up within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world. When I was twenty-one, while still a student, I resolved to devote my life till I was thirty to the office of preacher, to science, and to music. If by that time I should have done what I hoped in science and music, I would take a path of immediate service to my fellow-men."

As Schweitzer grew up he had been impressed by a statue of a Negro done by the same French sculptor who designed our Statue of Liberty. Young Schweitzer could not get out of his mind's vision the thoughtful sadness of the African who rests at the foot of Bartholdi's statue of Admiral Bruat. Continually the thought of the sufferings of Africa was in his mind, louder and louder sounded in his ears the cry of the Dark Continent, "Come over and help us."

His friends were horrified at his resolve to turn aside from the road which would *get* him far, and take the path of *giving* himself to Africa as a medical missionary. At the age of thirty he began again his education—not music, nor theology, but this time medicine.

News of the arrival of the doctor rapidly spread through the forest, and patients, speaking a dozen different languages, streamed into Lambarene in French Equatorial Africa.

Consultations began at eight-thirty, when his servant read his "Standing Orders" to the waiting patients. These included strict injunctions that spitting near the Doctor's house was forbidden, that those staying the night must not turn the boys out of the school boys' dormitory at the adjacent mission and seize their accommodation for themselves.

Each patient, for purposes of identification, was given a disc. These discs many hung around their necks, considering them to be charms from "Oganga," or "fetichman," their nearest equivalent for anyone doing deeds like those of the wonderful white doctor.

Dr. Schweitzer has always assumed that payment in kind or in work for the hospital should be made by the patient or his friends whenever possible. This is all the more necessary owing to the custom of every patient being attended by many of his friends and relations, who have to be accommodated during their stay.

In those early days Dr. Schweitzer's most faithful helper, in addition to his wife, was an intelligent African named Joseph, who knew some French. He came as cook, interpreter, and medical assistant. But his previous experience with European men and matters had been entirely of the culinary nature. He would tell the doctor that this man had a pain in his leg of mutton, or that woman says it hurts in her cutlet!

During the first nine months of Dr. Schweitzer's work he examined and treated over two thousand patients, and found among them not only the diseases of the tropics, mainly sleeping sickness and leprosy, but nearly every European disease as well, except cancer and appendicitis.

Writing of his first four and a half years' experience in Central Africa, in *On the Edge of the Primeval Forest*, Dr. Schweitzer says:

"When the poor moaning creature comes, I lay my hand on his forehead and say to him: 'Don't be afraid. In an hour's time you shall be put to sleep, and when you awake you won't feel any more pain.' Very soon he is given an injection of omnipon; the doctor's wife is called to the hospital and with the help of Joseph, my Negro servant, she makes everything ready for the operation. When this is to begin she administers the anaesthetic, and Joseph, in a long pair of rubber gloves, acts as assistant.

"The operation is finished, and in the hardly lighted dormitory I watch for the man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I've no more pain! I've no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him and the others in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them money to live here and cure the sick Negroes. The African sun is shining through the coffee bushes into the darkshed; but we, black and white, sit side by side and feel that we know by experience the meaning of the words, 'And all ye are brethren.' "

—HUBERT W. PEET, in the *World Outlook*. Used by permission.

HYMN: "Give of Your Best to the Master"

SPOKESMAN: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

February 10

THEME: *Sharing Ourselves*

This program carries forward the theme for the month through the idea of sharing one's personality in daily contacts. It is planned that the service will repeat last Sunday's program—*minus the special feature*—and build on it. Beginning then with last Sunday's opening sentence, continuing through the quotation, "Inasmuch," etc.," the next part of the ceremonial is the following litany which introduces today's special feature.

LITANY OF SHARING:

Leader: To those who walk alone in life with few to share their joy or their pain;

In Unison: We give freely of our companionship that they may know the delights of shared experiences.

Leader: To those who, starved for human love, have turned hard and bitter faces toward the world;

In Unison: We give our sympathetic love and understanding that bitterness may be sweetened and hardness of heart may be softened through the loving kindness of the Lord.

Leader: To those who bow and cannot rise again before the buffets of an inconsiderate society;

In Unison: We give that encouragement which stiffens and uplifts so that the erstwhile defeated may again live nobly.

Leader: To all human weakness;

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Unison: We give that strength of our personality hich comes from God.

MN: "Lord God of Hosts, Whose Purpose Never Swerving" or "I Would Be True"

OKESMAN: John 15:12-17

ECIAL FEATURE:

'his is the story of Alice Freeman who was one the pioneers for higher education for women, and of the most widely and deeply loved women of generation just passed. Her little girlhood was nt on a farm, but when she was ten years old of those sharp turning points which change the rse of lives occurred. Her father, having completed medical course, started to practice and the family ved from the farm. This was Alice's first opportity to go to a real school—Windsor Academy.

'More important than the excellent curriculum and olesome associations, however, was the influence of a endship with one of the teachers, a young Harvard duate who was supporting himself while preparing the ministry. He recognized the rare nature and ent powers of the girl of fourteen, and taught her delights of friendship with Nature and with books, d the joy of a mind trained to see and appreciate. gave her an understanding of herself, and aroused ambition, which grew into a fixed resolve, to go college. But more than all, he taught her the lue of personal influence.

" 'It is people that count,' she used to say. 'The th and beauty that are locked up in books and nature, to which only a few have the key, begin ally to live when they are made over into human aracter. Disembodied ideas may mean little or noth- g; it is when they are made flesh that they can eak to our hearts and minds.' "

When she broached the subject of going to college her father he was amazed, for few girls in those ys aspired to anything beyond a secondary school ducation.

" 'Why, daughter,' he exclaimed, 'a little more atin and mathematics won't make you a better homeaker! Why should you set your heart on this ing?'

" 'I must go, Father,' she answered steadily. 'It is ot a sudden notion; I have realized for a long time at I cannot live my life—the life that I feel I have within me to live—without this training. I want be a teacher—the best kind of a teacher—just as ou wanted to be a doctor.' "

In the end Alice had her way and entered the University of Michigan in 1872.

"The college years were 'a glory instead of a grind,' spite of the ever-pressing necessity for strict economy in the use of time and money. Her sense of alues—'the ability to see large things large and small hings small,' which has been called the best measure f education—showed a wonderful harmony of powers. While the mind was being stored with knowledge and he intellect trained to clear, orderly thinking, there as never a 'too-muchness' in this direction that neant a 'not-enoughness' in the realm of human relaionships. Always she realized that it is people that ount, and her supreme test of education as of life as its 'consecrated serviceableness.' President Angell n writing of her said:

" 'One of her most striking characteristics in colege was her warm and demonstrative sympathy with er circle of friends. Her soul seemed bubbling over ith joy, which she wished to share with the other irls. While she was therefore in the most friendly elations with all those girls then in college, she was he radiant center of a considerable group whose astes were congenial with her own. Without assumng or striving for leadership, she could not but be to certain degree a leader among these, some of whom ave attained positions only less conspicuous for useulness than her own. Wherever she went, her genial, utgoing spirit seemed to carry with her an atmosphere f cheerfulness and joy.' "

She began teaching school after leaving college and mmediately showed the vitalizing experience that harked all her relations with people.

" 'She had a way of making you feel "all dipped sunshine," ' one of her girls said.

" 'Everything she taught seemed a part of herself,' nother explained. 'It wasn't just something in a ook that she had to teach and you had to learn. She ade every page of our history seem a part of present fe and interests. We saw and felt the things we lked about.'

"The fame of this young teacher's influence trav- led all the way from Michigan, where she was prinpal of the Saginaw High School, to Massachusetts. r. Henry Durant, the founder of Wellesley, asked er to come to the new college as teacher of mathetics. She declined the call, however, and, a year ter, a second and more urgent invitation. Her famy had removed to Saginaw, where Dr. Freeman was owly building up a practice, and it would mean aving a home that needed her. The one brother as now in the university; Ella was soon to be mared; and Stella, the youngest, who was most like lice in temperament and tastes, was looking forward pefully to college.

"But at the time when Dr. Freeman was becoming tablished and the financial outlook began to brighten, e darkest days that the family had ever known ere upon them. Stella, the chief joy and hope of em all, fell seriously ill. . . . When she died it emed to Alice that she had lost the one chance r a perfectly understanding and inspiring comradeip that life offered. At this time a third call came Wellesley—as head of the department of history—d hoping that a new place with new problems would ve her a fresh hold on joy, she accepted.

"Into her college work the young woman of twenty-four put all the power and richness of her radiant personality. She found peace and happiness in untiring effort, and her girls found in her the most inspiring teacher they had ever known. She went to the heart of the history she taught, and she went to the hearts of her pupils.

" 'She seemed to care for each of us—to find each as interesting and worth while as if there were no other person in the world,' one of her students said."

The next year, on the death of Mr. Durant, she was made acting president of the college, and the year following she inherited the title and honors, as well as the responsibilities and opportunities, of the office.

"For six years the President of Wellesley ruled her kingdom wisely. She raised the standard of work, enlisted the interest and support of those in a position to help, added to the buildings and equipment, and won the enthusiastic cooperation of students, faculty, and public. Then, one day, she voluntarily stepped down from her throne, leaving others to go on with the work she had begun. She married Professor George Herbert Palmer of Harvard, and (quite in the manner of the fairy-tale) 'lived happily ever after.'

" 'What a disappointment!' some of her friends said. 'That a woman of such unusual powers and gifts should deliberately leave a place of large usefulness and influence to shut herself up in the concerns of a single home!'

" 'There is nothing better than the making of a true home,' said Alice Freeman Palmer. 'I shall not be shut away from the concerns of others, but more truly a part of them. "For love is fellow-service," I believe.'

"The home near Harvard Yard was soon felt to be the most free and perfect expression of her generous nature. Its happiness made all life seem happier. Shy undergraduates and absorbed students who had withdrawn over-much within themselves and their pet problems found there a thaw after their 'winter of discontent.' Wellesley girls—even in those days before automobiles—did not feel fifteen miles too great a distance to go for a cup of tea and a half-hour by the fire.

"Many were surprised that Mrs. Palmer never seemed worn by the unstinted giving of herself to the demands of others on her time and sympathy. The reason was that their interests were her interests. Her spirit was indeed 'outgoing'; there was no wall hedging in a certain number of things and people as hers, with the rest of the world outside. As we have seen, people counted with her supremely; and the ideas which moved her were those which she found embodied in the joys and sorrows of human hearts.

". . . Throughout the country her wisdom as an educational expert was recognized, and her advice sought in matters of organization and administration. For several years, as a member of the Massachusetts State Board of Education, she worked early and late to improve the efficiency and influence of the normal schools. She was a public servant who brought into all her contact with groups and masses of people the simple directness and intimate charm that marked her touch with individuals.

"For fifteen years Mrs. Palmer lived this life of joyful, untiring service. Then, at the time of her greatest power and usefulness, she died. The news came as a personal loss to thousands. Just as Wellesley had mourned her removal to Cambridge, so a larger world mourned her earthly passing. But her friends soon found that it was impossible to grieve or to feel for a moment that she was dead. The echoes of her life were living echoes in the world of those who knew her."

—From *Heroines of Service* by Mary R. Parkman. Published by D. Appleton-Century Co. Used by permission.

February 17

THEME: *Sharing the Beautiful*

AIM: To help the group think further about the sharing attitude toward life especially as it is expressed through all men sharing the creative endeavors of humanity. The program itself is to be built up as described previously with the addition of a special feature indicated below.

To invest this special feature with some variety and to provide for more imaginative quality, it is suggested that an exhibit—simple but accurate and tastefully arranged—be planned displaying the creative work of people of other nations. Brief appreciative comments might then be made about the several items emphasizing the special contribution to beauty which each people has made. The following list suggests some articles fairly easy to be secured, but it will necessarily be adapted or embellished according to the resources of your community. Those planning the exhibit will need to take care that the items are authentic, not imitations, and that they are beautiful. If the things displayed are cheap, gaudy, and unauthentic, the purpose of the program will be defeated.

1. *Japan.* Prints of Japanese paintings, Japanese kimonos, or embroideries.

2. *China.* Fine porcelain such as cloisonné, brass, or copper work. Since many inexpensive imported pieces are sold at Christmas time, it should not be difficult to find a good example of each. It should be remembered that the Chinese art in ceramics, the molding, modeling, and baking in clay, from very ancient times has never been surpassed.

3. *Mexico.* Hand-made pottery and baskets.

4. *American Indian.* Hand woven rugs and metal work such as silver jewelry. The Department of the Interior of the Federal Government is interested in promoting the native Indian crafts and will furnish information on how they are encouraging them through the National Park Service.

5. *Italy.* The art of the Italian Renaissance is a high point in world culture. Prints of some of the more familiar paintings of that era may be easily procured. "The Last Supper" by Da Vinci, and the "Sistine Madonna" by Raphael, for instance.

6. *Germany.* Music. A search might be made through the department hymnal to see to which German composers we are indebted for much of our church music. (See especially Brahms, Beethoven, Bach, Mendelssohn). A list of these composers together with their pictures might make an effective poster. Small prints of pictures of famous composers may be had for a few cents from The Perry Pictures Co., Malden, Mass.

7. *England.* Literature. A row of nicely bound volumes from such authors as Browning, Dickens, Tennyson, Keats, Scott, Masefield, Kipling, Thackeray.

8. *Our Own Community.* A brief talk by a member of the department who has done some investigating, or by a curator of the local museum, or by the public or school librarian answering such questions as: What beauty has been created by our community in music? Poetry? Pottery? Wood or metal work? Painting? Folk songs? How does our community collect the beauty created by others so that all may enjoy? In library, museum, community house, art gallery? Are there people in our community who have not the privilege of sharing this beauty? For instance, are the Negro citizens allowed use of the public library? How does the Christian attitude of giving, rather than getting and withholding, square up with our community practice?

At the close there should be added to the ceremonial some such hymn as: "Far Round the World," "Jesus Shall Reign," "Hail the Hero Workers," "My Country Is the World," climaxing with the following unison prayer.

Our Father, Great-Creator, thou art the beginning and the end of all beauty. To thee we bring our gratitude for the noble creations of all time knowing that in them are all men kin and through them all men grow nearer thee. We would cherish the work of every builder of beauty but we would not withhold it from any child of thine, knowing that those who live far from beauty are the ones who need it most. We ask thee not only to stir our creative spirits, but to make us aware of ways and means whereby all beauty may be shared with all men. In this way will thy children "ascend unto thy holy hill." Amen.

February 24

THEME: *Children of One Father*

AIM: To bring the worship experiences of the month to a climax by pressing the idea of sharing to its logical conclusion of sharing the best thing we have, our Christian religion.

Before this last participation in the ceremonial of sharing, the leader might well make a few remarks which would serve to point it up in the thinking of the group so that it will not be just another repetition. He might recall the purpose of the month's worship occasions, as indicated at the beginning, and ask the boys and girls to think

through all the ways in which the Christian idea of sharing may be shown. As the ceremonial is completed, what does it mean finally to each one? It will be wise to suggest a few questions for the group to be thinking through for themselves during the service, not calling for any sort of answer or testimonial.

The special feature of this program gives an opportunity for consideration of denominational missionary enterprises. If the intermediate department is accustomed to giving as a group to missions, this part of the ceremonial might be a simple and appropriate dedication of the offering. If this method seems impracticable, perhaps the following remarks will suggest the basis and trend of a short talk by an adult.

Toyohiko Kagawa, whom all the world has come to know as a Japanese Christian, was asked one day if he thought the United States should continue to send missionaries to Japan. He replied that he thought Japan would always need American missionaries, and that some day Japan would also be sending missionaries to us. This is the real meaning of sharing our religion. Sometimes people have thought it meant sending people to so-called heathen countries to show them that their religious beliefs and practices were all wrong and to persuade them to accept ours which were all right. But now we know that it is only as we live and demonstrate the graciousness and the power of the Christian religion that we may recommend it to others. And as these others, the Japanese, for instance, discover still more about the Christian religion, we may learn from them. Together we work to build the Kingdom of God.

A Chinese woman, Yi-Sang Wu, president of Ginling College in Nanking, visited a middle-sized southern town on her last visit to this country. She talked to the students of the colleges there telling them about Chinese youth, their achievements, difficulties, hopes, and dreams. She visited in homes making new friends by her unfailing interest, courtesy, and understanding. She talked to the women and girls of the Y.W.C.A., she gave interviews to the new papers interpreting China and explainin how she hoped relationships between Chi and the United States might be strengthene Everywhere in the footsteps of Dr. Wu the began to grow a friendliness, a kinship, reaching out of hands toward China. Ju so was this Chinese woman educator being missionary to the United States. She wa sharing with us China's way of life—h Christian way, and the way that is not y Christian. Here is the way of sharing its highest when God's children everywher give to each other the best of life as the know it.

The Ceremonial of Sharing might come t close with the hymn, "In Christ There I No East or West," and the following praye of dedication:

O Eternal, to thee we make our prayer. We ca to mind that all things come from thee, not only ou food but the mysterious ways in which our personalitie grow, and religious truth which Jesus taught. All c this we know is a trust from thee. We may not us it for our own glory but for the glory of all th children. Thus do we glorify thee. Amen.

FEBRUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

THEME FOR THE MONTH: *Building the Kingdom of God through Seeking God's Will in Social Relations*

To the Leader

So many national and international days of prayer are found in February that perhaps we should think together in the beginning of the month what prayer means these days to youth and to ourselves.

"Prayer is the soul's sincere desire, uttered or unexpressed," means much more than we are likely to think as we sing the words. What does prayer mean to young people? How many of us have any real prayer life that we are nurturing? We have made such little advance in the school of prayer that we find ourselves often in the first grade, praying, "Now I lay me down to sleep," or something equally childish.

"Prayer is *adoration* when we contemplate the majesty and the compassion and the friendliness of God." Prayer suggests our effort to feel "at home" with God. Prayer is *self analysis* when we lay bare the secret faults of our own before ourselves and in the cleansing presence of God. We need the great searching of God to lift our inner lives into higher levels of living. Then naturally follows the *confession* of our short-comings, and we become humble enough to see a wider horizon for ourselves. Much of our prayer is of *petition* only. We do need so much and we do receive so much through prayer, but other elements such as thanksgiving and adoration and sheer *love* should be a large part of our expression.

We shall never cease to be grateful for the experience of prayer which takes off the unbearable load that seems to crush us, and knowing that we can cast our burden upon the Lord, who will sustain us, we bear a song away. We must never forget the great prayer of forgiveness, asking both for ourselves and for others. There is some secret in prayer that is not revealed until the prayer becomes intercessory, and then a great power comes.

May all prayers be natural and sincere. Let us get away from trite phrases, and theological terms which mean little to youth these days. We must somehow bring youth to the consciousness that God is here and not afar off; that he is real and not a story in the Bible; that he really loves us and really wants us to love him and his ways, so that our lives may be interesting and abundant.

There are so many ways to pray and all seem an experience in worship. Whenever we recognize God as the source of beauty, of comfort, of sustenance, of spiritual recovery, that is prayer. Then we have touched God in our real lives. Prayers may be written by the students; they may be read from any of the many excellent books of prayers written these days; they may be given in sentence form spontaneously; or given in full length extemporaneously; hymns may be read or sung as a prayer; prayer poems may be used; responsive prayers in which all may take part are effective; composite prayers made up of prayers written by various individuals upon one theme and reduced to their strongest elements; silent prayer is a great socializing value; unison prayers, read by a group are excellent, if written or chosen for their bearing on the theme of the service; and sometime during the year, interpret the great meaning of the Lord's Prayer, its beauty of form, its strength and the comprehensiveness enclosed in its brevity. *Pray* the Lord's Prayer; never *repeat* it.

February 3

THEME: *Respect for Personality—Child Labor*

MUSICAL PRELUDE: "Morning," Grieg

SCRIPTURE: Mark 10:13-16

LEADER: The child is humanity reduced to its simplest terms. Jesus was indignant when the disciples thought children were not of sufficient importance to occupy his attention. Compared with the selfish ambition of grownups, he felt something heavenly in children, a breath of the Kingdom of God. They are nearer the Kingdom than those whom the world has smudged. To inflict any spiritual injury on one of these little ones seemed to him an inexpressible guilt.

SCRIPTURE: Matthew 18:1-6

HYMNS: "Where Cross the Crowded Ways of Life"
"There's a Friend for Little Children"
"O Thou Whose Feet Have Climbed Life's Hill"

RESPONSIVE SERVICE:

Leader: "Have we observed the social principle of Jesus in respecting the personality of children?"

A Voice:

"Of my city the worst that men will ever say is this:
You took little children away from the sun and the dew,
And the glimmers that played in the grass under the great sky,
And the reckless rain; you put them between walls
To work, broken and smothered, for bread and wages,
To eat dust in their throats and die empty-hearted
For a little handful of pay on a few Saturda nights." (CARL SANDBURG, from *Chicago Poems.*)

Unison Response: Lord have mercy upon us. Forgiv our indifference.

Leader: Have we thought of the thousands of chil dren who work in factories and produce cheap finer for us?

Voice:

"I have shut my little sister in from life and ligh
(For a rose, for a ribbon, for a wreath across my hair),
I have made her restless feet still until the night,
Locked from sweets of summer and from wild spring air;
I who ranged the meadow lands, free from sun to sun,
Free to sing and pull the buds and watch the fa wings fly,
I have bound my sister till her playing-time is done—
O, my little sister, was it I?—was it I? (MARGARE WIDDEMER.)

Unison Response: Lord have mercy upon us. For give our vanity and our cheap selfishness.

Leader: Are not all children potential citizens of ou country and of the Kingdom which we are building?

Voice:

A child am I, yet in me lies part of the future o the race
A child, in whom the good and ill of ages past hav left their trace.

A child—with right to dream and play; to grow jus as God's flowers do.
A child—look deep within my eyes, and mirrore there is part of you.
Protect me now, that I may keep the Flag of Free dom floating high;
Protect me—that the altar fires of Truth and Jus tice may not die.

Protect me—ye of larger growth, hear my appeal "Please take my hand
And lead me safely through the days of Childhoo into Grownup Land."

Unison Response: Lord, have mercy upon us. Ma every child have a fuller life because I have lived.

SOLO: *(hymn response—tune, "Londonderry"):*

Lover of children, boyhood's inspiration,
Of all mankind the Servant and the King,
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.
O Son of man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who, Godlike, sharest all our sorrow, all our mirt —FRANK FLETCHER. From *The New Hymnal fo American Youth.* Used by permission of D. Appleto Century Co.

PRAYER FOR CHILDREN WHO WORK:

O thou great Father of the weak, lay thy hand te derly on all the little children on earth and ble them. Bless our own children who are the life our life, and who have become the heart of our hea Bless every little child-friend who has leaned again our knee and refreshed our soul by its smiling true fulness. Be good to all children who crave in va for human love, or for flowers and water, and t sweet breast of nature. But bless with a three-fo blessing the young lives whose slender shoulders a already bowed beneath the yoke of toil and who glad growth is being stunted forever. Let not th

*New York City.

bodies be utterly sapped, and their minds given to stupidity and the vices of an empty soul. us to realize that every child in our nation is uth our child, a member of our great family.
WALTER RAUSCHENBUSCH, from *Prayers of Social Awakening*. Copyright The Pilgrim Press.

RE: For further material on child labor nd the laws of the United States, write o National Child Labor Committee, 215 Fourth Avenue, New York, N. Y.

February 10

EME: *Through Social Justice*
TRUMENTAL MUSIC: "O Master Workman f the Race" (Tune, "Materna")
ADING: "Heirs of Time"

rom street and square, from hill and glen,
Of this vast world beyond my door,
hear the tread of marching men,
The patient armies of the poor.

ot ermine-clad or clothed in state,
Their title-deeds not yet made plain,
ut waking early, toiling late,
The heirs of all the earth remain.

he peasant brain shall yet be wise,
The untamed pulse grow calm and still;
he blind shall see, the lowly rise,
And work in peace Time's wondrous will.
—THOMAS W. HIGGINSON.

MNS: "The Voice of God Is Calling"
"O Master, Let Me Walk with Thee"
"These Things Shall Be—a Loftier Race"
ADING:

What is the law of nature? Is it to know that my urity and that of my family, all my amusements l pleasures, are purchased at the expense of misery, orivation, and suffering to thousands of human be-gs—by the terror of the gallows; by the misfor-ne of thousands stifling within prison walls; by the rs inspired by millions of soldiers and guardians of ilization, borne from their homes and besotted by cipline, to protect our pleasures with loaded re-lvers against the possible interference of the famish-g? Is it to purchase every fragment of bread that put in my mouth and the mouths of my children the numberless privations that are necessary to ocure my abundance? Or is it to be certain that piece of bread only belongs to me when I know at everyone else has a share, and that no one irves while I eat?
—From "My Religion" by TOLSTOY.

EADING: "This Galilean"

For the doctrine of the Kingdom of Heaven, as sus seems to have preached it, was no less than a ld and uncompromising demand for a complete ange and cleansing of the life of our struggling race an utter cleansing without and within.
He was like some terrible moral huntsman digging ankind out of the snug burrows in which they had ed hitherto. In the white blaze of this kingdom ere was to be no property, no privilege, no pride precedence; no motive indeed and no reward, but ve.
For to take him seriously was to enter upon a range and alarming life, to abandon habits, to con-ol instincts and impulses, to essay an incredible hap-ness. Is it any wonder that to this day this Galilean too much for our small hearts?
—H. G. WELLS, from *An Outline of History*.

YMN RESPONSE: "Lord, Speak to Me, That I May Speak"

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

EADING:

DR. BARNARDO TOOK IT UPON HIMSELF

Once at midnight in the fog and mist, amid the ill and grime of London's wharves along the river ont, a young man, sturdy and strong, bent down to ten to the astounding words spoken in a strange rnacular by a boy of eight or ten. He had been aching in one of the clubs that night and had asked is boy where he lived. The boy had offered to ow him and had taken him to a box turned toward e wall in a wretched street. On the way he had inted out barrels and boxes, holes in the wall d burrows under a building, in all of which boys re sleeping. In one group the astonished young an had found eleven boys, the youngest about nine d the oldest sixteen, huddled together with only e miserable rags in which they were dressed to ver them.
"Shall I wake 'em up? Want to talk to 'em? the y had asked. "Or shall I take yous to another ? There's lots and lots more."
No sleep was possible for the young man that ght. When morning came he had determined his e work. He had had a glimpse of the awful pov-y and degradation in which hundreds of the city's ys must live. In a great passion to help, *he took on himself* their hunger and cold, their suffering d sin, their miserable existence with all its prob-ns, and the first of Dr. Barnardo's Homes was rn. In England, Scotland, and Canada, the Homes re built. From the streets and the gutters he took boys and none was too wicked nor too hopeless to be given a chance. With remarkable skill, for over forty years he fed and clothed them, trained and taught them, sending them out into good homes and to places of usefulness and trust all over the world. When he died, a few years ago, men of affairs and women who loved them, men leading their own sons by the hand, men strong in body and soul, men successful as the world counts success, men owning their own homes and their farms, men working at a score of honorable trades, stood with bowed heads and eyes filled with tears as they remembered their poverty, neglect, and suffering in contrast with the lives they now lived because, seeing their need, "He Took It upon Himself."
—From *He Took It upon Himself* by Margaret Slattery. Published by The Pilgrim Press.

QUIET THOUGHTS:

Leader: Dear Father, am I too selfish to see and feel the needs of the less fortunate than I?
Moment of Silence
Leader: Most of all, Dear Lord, we ask for wisdom to strike at the *roots* of *social injustice.*
Moment of Silence
Leader: In the years to come when our responsibility increases, help us to think clearly, to act courageously, and to give our lives gloriously for our convictions.
Moment of Silence
Leader: Save us from sins that will keep us from the sense of Thy abiding Presence.
Moment of Silence
All: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen."

HYMN *(fourth stanza quietly):* "Just As I Am, Thine Own to Be"

February 17

THEME: *Through International Understanding*
INSTRUMENTAL PRELUDE: "God of Our Fathers, Whose Almighty Hand"
CALL TO WORSHIP:

O Lord, our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee.
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America, America befriend.
—HENRY VAN DYKE, Copyright, *The Continent*.

HYMNS: "In Christ There Is No East or West"
"Send Down Thy Truth, O God"
"Fling Out the Banner"
SCRIPTURE: Psalms 133:1; 34:14; Matthew 5:9; Isaiah 2:3, 4; Micah 6:8
PRAYER: "For Racial Reconciliation"

God of all nations,
We pray thee for all the peoples of thy earth:
For those who are consumed in mutual hatred and bitterness:
For those who make bloody war upon their neighbors:
For those who tyrannously oppress:
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility:
For child-races and dying races:
For outcast tribes, the backward and the downtrodden:
For the ignorant, the wretched, the enslaved.
We beseech thee to teach mankind to live together in peace
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are thy children,
Whatever their colour, their race, or their caste.
—From *A Book of Prayers for Use in An Indian College* by J. S. Hoyland.

READING:

CONCERNING WOODROW WILSON, A MAKER OF FREEDOM FROM INTERNATIONAL ANARCHY

Perhaps no man in American history lived through such intense years as Woodrow Wilson, President of the United States. During the entire period of his administration he was striving to bring about international understanding and world peace.
"Here was a man who had dreamed dreams of international peace and righteousness; who in the spirit of a crusader had led his people in a war to end war and to make the world safe for humanity; who believed in his soul that the League was a gift from God for the healing of the nations; who had given the last ounce of his energy to the task of winning the approval of his countrymen for this great cause; who was rejected by the very people who had once idolized him as their leader and who was spat upon by his political enemies; who was now broken in body and jaded in mind, given to emotional outbursts, frequently in tears, waiting for the end. Let him who would dwell upon the inconsistencies and contradictions in the life of Wilson remember the terrific strain under which he labored. Let him who would ridicule idealism in politics and pour scorn upon the war President as an Arch-hypocrite, keep vividly in mind the picture of this pain-wracked and heart-sick old man. As surely as any hero of Flanders' fields died for his country, so surely Woodrow Wilson gave body and mind and life in the great struggle for international peace and righteousness.
"It is too soon to give a complete answer to this question. Everything depends upon which fork of the road humanity decides to follow. The League, for this was Wilson's greatest achievement, may come to an untimely end upon the rocks of national fear and greed, or it may grow in favor and strength until it becomes the medium through which a higher nationalism may find expression in the amicable settlement of all disputes that threaten the peace of the world. But concerning one main point we can be reasonably sure. If modern civilization is to escape deterioration and destruction it will be because international law is substituted for national violence, international government for international anarchy. And the contribution of Wilson toward this achievement will surely be regarded by future historians as far greater than that of any other man of the century. Long after personal bitterness against him has died away, after his inconsistencies and blunders are buried in oblivion, Americans will doubtless delight to place him on the pedestal of fame with Washington and Lincoln, and the world at large will hail him as the foremost figure in the crusade to secure freedom from international anarchy."
—From *Makers of Freedom* by Sherwood Eddy and Kirby Page, George H. Doran Co.

PRAYER: "For Unity"

God of all nations,
We beseech thee to bring that day nearer
When our country shall be truly one,
When every barrier shall be broken down,
When no man shall work for his own selfish good,
When no man shall defraud or oppress his neighbour,
When no man shall reckon his neighbour worse than himself,
When none shall be despised or outcast,
But all shall be free to work in equal manhood for thee and their country.
—From *A Book of Prayers for Use in An Indian College* by J. S. Hoyland.

February 24

THEME: *Through Peace*
CALL TO WORSHIP:

The crest and crowning of all good,
Life's final star is brotherhood,
For it will bring again to earth
Her long lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to our graves.
—EDWIN MARKHAM.

RESPONSIVE READING: "The Kingdom of God"

Leader: After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.
Group: Whereunto shall we liken the kingdom of heaven?
Leader: The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
Group: How does the kingdom grow?
Leader: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.
Group: Who shall enter into the kingdom of heaven?
Leader: Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
Group: What is the cost of entering the kingdom?
Leader: The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it.
Group: When cometh the kingdom of God?
Leader: The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, lo, there!
All: For lo, the kingdom of God is within you.

HYMNS: "Fling out the Banner"
"Forward, through the Ages"
"O Brother Man, Fold to Thy Heart Thy Brother"
"In Christ There Is No East or West"
A SYMPOSIUM ON THE PRESENT WAR SITUATION:

Directions: Three young people, seated at a table, talk in conversational tones concerning the present world condition relating to international feeling. The following material is authentic, being ex-

cerpts from the famous editorial of *Fortune* magazine, March, 1934. The entire editorial appears in pamphlet form under the name "Arms and the Men," and may be secured free from the National Council for Prevention of War, 532 Seventeenth St., N.W., Washington, D. C. A book is used by the young people and this material may be read as indicated. If desired, the young people may build their own conversation on up-to-date material which might be of great value to them. This should last ten to fifteen minutes, according to the length of time given the worship period.

FIRST SPEAKER: I have just read the editorial, "Arms and the Men," reprinted from the *Fortune* magazine. I have it here. It is the most amazing article and, according to Nicholas Murray Butler, "the greatest sensation since the World War," and I suppose he ought to know. At least it was marvelous to me.

SECOND SPEAKER *(a bit disinterested):* Tell us what was new.

FIRST: I can't tell you everything, but you already know that war is based primarily upon economic advantage, but the fact that munition owners stir up and continue war to keep up their own business is almost unbelievable. But it is true, and new to me.

THIRD SPEAKER: Do you mean that folks who own munition factories start trouble between countries? How could they?

FIRST: Listen to this *(reads from the book),* "According to the best accountancy figures, it cost about $25,000 to kill a soldier during the World War. There is one class of Big Business Men in Europe that never rose up to denounce the extravagance of its governments in this regard—to point out that when death is left unhampered as an enterprise for the individual initiative of gangsters, the cost of a single killing seldom exceeds $100. The reason for the silence of these Big Business Men is quite simple: the killing is their business. Armaments are their stock in trade; governments are their customers; the ultimate consumers of their products are, historically, almost as often their compatriots as their enemies. That does not matter. The important point is that every time a burst shell frugment finds its way into the brain, the heart, or the intestines of a man in the front line, a great part of the $25,000, much of it profit, finds its way into the pocket of the armament maker."

SECOND: Unbelievable! Impossible!! I thought wars were for freedom or justice.

FIRST: So did I, but listen to this: "There is nothing that could, in any strict accuracy, be called an 'Armament Ring' in Europe today. There is no perfectly homologous group of single-purposed individuals that sits down before a polished table in a soundproof room and plots new holocausts in Europe. Search through the armament makers as you will, you will find neither a Machiavelli nor a Dr. Fu Manchu. But that's all you *won't* find. For without a shadow of a doubt there is at the moment in Europe a huge and subversive force that lies behind the arming and counterarming of nations: there are mines, smelters, armament works, holding companies, and banks, entangled in an international embrace, yet working inevitably for the destruction of such little internationalism as the world has achieved so far. The control of these myriad companies vests, finally, in not more than a handful of men whose power, in some ways, reaches above the power of the state itself. Thus, French interests not only sold arms to Hungary in flat violation of the Treaty of Trianon, but when Hungary defaulted on the bill, the armorers got the French government to lend Hungary the money to pay the French armorers. Thus, too, the great Czechoslovakian armament company, controlled by Frenchmen, promoted the rise of Hitler in Germany and contributed millions of marks to Hitler's campaign. These same Frenchmen own newspapers that did more than any others to enrage France against Hitler." *(All are breathless.)*

THIRD *(half timidly, inquiring):* I suppose Krupp is there is all his glory. The "Big Bertha," whatever that was, is all I can remember of names during the world war.

FIRST: Here it is, but you had better read it—I get so excited.

SECOND *(reads):* "What of Krupp *now?* In theory, Krupp smelts only peaceful ore, and forges its steels only into such benign shapes as locomotives, rails, bridge girders, and others purely industrial. Actually, Krupp is rearming Germany—the discoverable portion of whose annual armament bill is now about $80,000,000. Germany, forbidden by the Treaty of Versailles to import armaments, receives generous supplies from Sweden (where Krupp controls the armament firm of Bofors) and Holland; forbidden to export armaments, she ships to South America, the Far East, or to any European nation that will violate its own treaty by ordering from her. Yet for all the might of the Krupp works we must look elsewhere today to find the real heart of the armament business."

THIRD: I cannot understand why we have been so stupid to allow this to happen.

FIRST: As I see it, most people do not think for themselves, but take other people's ideas. So the propagandist works on that principle and he can convince people that wars are necessary. In fact, these munitions owners are even more powerful than the government. Just look at this. *(Hands book to third speaker.)*

THIRD *(reads):* "If you have a naivette about the war, shed it now: the war in no way interrupted the cordiality of the armament makers. Throughout the years from 1914 to 1918 they stayed ... jolly terms, they even emerged from the war bet... friends than they were when they went into ... One major war-time episode in particular reveal... their unshakable solidarity.

"Before 1914 the great iron mines and smelters ... the Briey basin provided 70 per cent of the ... used by France. The German advance wrest... them from the political control of France—a... quite naturally the German artillery chiefs saw ... it that the mines were so protected from shell fi... that they could be taken over intact. Thencefor... the mines of the Briey basin were operated for t... benefit of Germany—in association with other min... in Lorraine which had been in German han... since 1871 *they supplied Germany with some thre... quarters of the ore she consumed during the war.* ... *(He drops book in amazement.)*

FIRST: Oh, my, pick it up. Look at this testimon... "Deputy Barthe, in the Chamber on January 2... 1919, lost little of its significance in the long, lou... vicious debates and investigations which followe... it: 'I affirm that either by the fact of the interna... tional solidarity of the great metallurgy companies, ... in order to safeguard private business interests, ou... military chiefs were ordered not to bombard th... establishments of the Briey basin, which were bein... exploited by the enemy during the war. I affir... that our aviation service received instructions t... respect the blast furnaces in which the enemy stee... was being made, and that a general who wished t... bombard them was reprimanded.' "

THIRD: I can't bear any more.

FIRST: I wish I could tell you about the famou... Wendels of France who are the greatest power o... the whole world; by changing the prefix of thei... name, they become either *von* Wendel for German... or *de* Wendel for French, as their advantage arises.

SECOND: I am almost afraid to ask, but what abou... America? Are we blameless? Where are Du... Ponts, the Bethlehem Steel Works, and all of ou... munition factories?

FIRST: There is something said about it. "Our own country is not, then, quite so virginally innocen... in this business as we might like to suppose. Bu... despite the size of our armament bill, our arma... ment and munitions exports to South and Centra... America and the Far East, we are essentially smal... fry in this game."

SECOND *(rising):* Oh, America! America! *(Music of "Asa's Death" by Grieg, is played softly until the climax.)*

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men! *(Pause slightly)*

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!"

(Second speaker continues) All rise with me and pledge ourselves by this commitment: *(All rise and speak in unison.)*

GROUP: "We are the hosts of those who swear:
War shall not be again!"

(Piano music continues as group leaves)

NOTE: A list of peace plays may be secured from Mr. Harold Ehrensperger, Department of Plays and Costumes, 740 Rush Street, Chicago, Illinois, price ten cents; or from Mrs. Florence Brewer Boeckel, National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., price fifteen cents. See also "I Pledge Allegiance," page 23 in this magazine.

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Current Film Estimates

The National Film Estimate Service

Anne of Green Gables (Anne Shirley, Tom own) (RKO) Congratulations to the industry so splendidly capturing the refreshing hun appeal of well-known story. Little star a light as imaginative orphan taken in by the sty spinster and her gentle bachelor brother notable roles by Helen Westley and O. P. ggie.
r A: *Charming* For Y: *Excellent*
For C: *Very Good*

Captain Hates the Sea, The (Victor McLag, Jack Gilbert) (Columbia) Rollicking, finely ted story of single voyage by colorful ship d of assorted humans, good, bad, and crooked. ich drinking only objectionable feature in ely and amusing episodes. Real character in est and the fun ends logically with per nalities unchanged.
r A: *Amusing* For Y: Perhaps
For C: Doubtful

Case of the Howling Dog, The (Warren Wil m, Mary Astor) (Warner) William, as "Ferry ason" of the Liberty stories, plays tricky law r-detective in crisp, emphatic style, solving fe-stealing murders by spectacular super euthing. Plot involved, not always clear, hence much bewilderment as suspense.
or A: Fair of kind For Y: Doubtful
For C: No

College Rhythm (Joe Penner, Jack Oakie, ary Brian) (Paramount) Vacuous, hilarious rce about jazzing up department stores with llet-dancing sales-girls, radio crooners, and o-football teams. Oakie is the painfully con ited football hero. Penner's idiocies and anny Ross' pleasant singing are "features."
or A: Absurd For Y: Ridiculous
For C: Not the best

Crimson Romance (Ben Lyon, Von Stroheim) Mascot) Confused romantic melodrama of 1916 acked with thrill air fights—and too much else. merican hero enlists with German pal in Ger an army, but deserts when America enters. oth love same girl till air duel gives grim de ision. Acting below par.
or A: Hardly For Y: No For C: No

Dude Ranger, The (George O'Brien, Irene ervey) (Fox) Zane Grey western story with ore human interest and naturalness and less un-play than usual. Young easterner inherits anch, arrives incognito, and reveals himself hen certain wrongs are righted. Elementary lot and acting, but wholesome amusement.
or A: Hardly For Y: Fair
For C: Rather good

Flirtation Walk (Dick Powell, Ruby Keeler) First National) Pleasant musical romance with olorful settings and appealing, little love-story hich begins in romantic Hawaii and ends at Vest Point where cadet-hero wins honors and eneral's daughter. Stirring drill scenes and musing glimpses of cadet life.
or A: *Pleasant* For Y: *Entertaining*
For C: Probably Good

Girl of the Limberlost (Louise Dresser, Ralph organ) (Monogram) An adaptation of Gene tratton Porter's very popular and sentimental ory. Much of the charm of the original has een lost by omissions and by over-emphasis on he morbid theme of mother hating own daugh r for a fancied wrong.
or A: Hardly For Y: Better not
For C: No

Gridiron Flash (Eddie Quillan, Betty Furness) RKO) "College" stuff with unique idea. Re pected college alumnus smuggles tough young ail-bird football player into his Alma Mater to in games and make easy money on side by bbing trustful victims including the President! oral ending tacked on the mess.
or A: Mediocre For Y: No
For C: No

Great Expectations (Henry Hull, Jane Wyatt) Universal) Splendid screening of Dickens' mas rpiece, retaining characters, plot, and narrative anner with fidelity, dignity, and charm. Act g and directing notable. Outstanding roles by enry Hull, Florence Reed, and George Breaks n. A real achievement.
or A: *Excellent* For Y: *Excellent*
For C: Too mature

Happiness Ahead (Dick Powell, Josephine utchinson) (First National) Honest attempt at holesome comedy that amuses, about rich hero e tired of society seeking her fun among com

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

mon people and finally marrying window-washer hero with her father's help. John Halliday as the father is the outstanding feature.
For A: *Pleasing* For Y: *Very good*
For C: Fairly good

Kentucky Kernels (Wheeler and Woolsey) (RKO) Utterly crazy nonsense farce, hokum, and hilarity, which does not use vulgarities for laughs. The engaging youngster with irresistible penchant for smashing glass, and the Kentucky feud shootings, make it, unfortunately, dubious fare for children. Inane fun.
For A: Good of kind For Y: Probably good
For C: Doubtful

Lemon Drop Kid, The (Lee Tracy, Helen Mack) (Paramount) Damon Runyan yarn with hero a breezy crooked race-track bookie of sordid background and instincts. Meets, marries, and is reformed by heroine. She dies, he relapses into jail, put their baby works reform again, this time permanently. Feeble production.
For A: Mediocre For Y: No For C: No

Limehouse Blues (George Raft, Jean Parker) (Paramount) Sordid melodrama laid in London's Chinatown, with unpleasant characters and unhealthy atmosphere. Raft, as wealthy unscrupulous, half-caste Chinese smuggler, falls in love with his white protegée and sacrifices his life to save her sweetheart.
For A: Hardly For Y: Unwholesome
For C: No

Loud Speaker, The (Ray Walker, Jacqueline Wells) (Monogram) Mild, innocuous story of irrepressible, wisecracking, small town boy who becomes successful radio star. His conceit loses him his job and girl, but he recovers both after learning his lesson. Rather amusing in spots.
For A: Mediocre For Y: Harmless
For C: Little interest

Merry Widow, The (Maurice Chevalier, Jeannette MacDonald) (MGM) Gorgeous, hilarious, fast-moving, tuneful operetta, jazzily modernizing original beyond recognition. Hero is irresistible lady-killer, arms always full of joyous victims, his big task being to seduce heroine. He fails, so the poor censors are helpless.
For A: Good of kind For Y: Pernicious
For C: No

Moonstone, The (David Manners, Phyllis Barry) (Monogram) More or less of the old Wilkie Collins' mystery story screened. Moonstone diamond, once stolen from Hindu temple, brings grief and tragedy to all it touches. Fantastic solution through oriental drug inducing revelations during sleep-walking.
For A: Mediocre For Y: Hardly
For C: No

Peck's Bad Boy (Jackie Cooper, Thomas Meighan) (Fox) Resembles book only in title. Simple, appealing story of boy life and little hero's fine, understanding relationship with father until scheming relatives inject temporary unhappiness and misunderstanding. Some pathos but mostly amusing, wholesome, and human.
For A: *Pleasing* For Y: *Very good*
For C: *Very good*

Pursued (Rosemary Ames, Victor Jory) (Fox) Lurid sex melodrama of Far East sea-front cabarets and jungle islands. Scarlet heroine finds hope and inspiration in wholesome hero, but heavy villain, much overacted by Jory, nearly defeats "true love," till heroine shoots her way to a happy ending.
For A: Hardly For Y: No
For C: No

St. Louis Kid, The (James Cagney, Patricia Ellis) (Warner) Familar Cagney type picture, lively comedy with plenty of "action," fighting, and roughneck characters. Hero is hard-hitting truck-driver always in trouble with law and heroine. But clears himself and wins girl by rescuing her from racketeers.
For A: Hardly For Y: Not the best
For C: No

Student Tour (Jimmie Durante, Charles Butterworth) (MGM) Absurd hash with idiotic plot about "college" crew and co-eds in shorts jaunting around the world, with a blatant coach, a stupidly caricatured professor, and stale Durante antics as supposed "comedy." Stupid crew-race climax and banal dialog throughout.
For A: Painful For Y: Trash
For C: No

That's Gratitude (Frank Craven, Mary Carlisle) (Columbia) Inferior story about the thanklessness of human nature for benefits received, about the losing struggles of a broken-down theatrical producer, and the labors of a hero steering others to fame and happiness. Much drinking and many words.
For A: Mediocre For Y: No
For C: No

365 Nights in Hollywood (James Dunn, Alice Faye) (Fox) Stupid title for feeble mixture of farce and musical comedy. Former film star, reduced to directing in fake dramatic school, discovers new blond star and makes successful come-back. Slapstick comedy and elaborate dance numbers are features. Harmless, but dull.
For A: Mediocre For Y: Worthless For C: No

Tomorrow's Youth (Dickie Moore) (Monogram) Ordinary film intended as strong preachment against divorce, but without much distinction in situation or acting, except for appeal of child actor. Situation where he becomes judge at divorce hearing and brings about reconciliation of parents is decidedly far-fetched.
For A: Hardly For Y: Perhaps For C: No

Transatlantic Merry-Go-Round (Nancy Carroll) (U.A.) Hectic series of exciting events on transatlantic liner, with smooth thieves, gamblers and shady characters getting virtuous heroine very much involved. A detective on vacation takes care of incidental murders. Fast tempo, radio-singing, jumbled ethics.
For A: Depends on taste For Y: Unwholesome
For C: No

We Live Again (Anna Sten, Fredric March) (U.A.) Serious, impressive, elaborate, humorless drama. Best screening yet made of Tolstoi's *Resurrection.* Russian peasant heroine, seduced by noble, military hero, is wrongly sentenced. Repentant, he pauperizes himself to share her exile. Notably well acted.
For A: *Very good of kind* For Y: Very mature
For C: No

What Every Woman Knows (Helen Hayes, Brian Aherne) (MGM) Masterpiece for intelligent enjoyment. Screen can do no more with Barrie's classic. Splendid acting and direction. Scotch atmosphere, temperament, and accent convincingly done. Barrie humor, whimsy, charm, and poignancy intact. Hayes and Aherne in finest roles to date.
For A: *Excellent* For Y: *Excellent*
For C: Doubtful interest

Young and Beautiful (William Haines, Judith Allen) (Mascot) Feeble production about Hollywood press agent whose excessive commercial instinct nearly loses for him his sweetheart. Backstage scenes, Wampas Baby Stars, musical revue stuff are other elements in the lukewarm mixture.
For A: Feeble For Y: Hardly
For C: No

Improving the Church School in the Small Church

(Continued from page 21)

be used also as a stage, curtains for the windows, together with beaver-board, wainscoting, paint, pictures, growing plants, a new piano, and a beautiful table made out of an old discarded piano, and the basement was turned into a habitable place. To say this, however, is to realize that we are a long way from making the church school rooms as adequate, attractive, and beautiful as they should be. That remains as one of the many unfinished tasks.

Nevertheless, because of improved methods, teaching, and equipment, the school has grown from twenty-five to ninety, with an average attendance of seventy. This does not include the adult department which meets as "The Men's Forum"[1] every other Monday evening, and "The Monday Study Club" for the women. Nor does it include the cradle roll and home departments. The pastor functions as director of religious education, and so far as the room allows we have a departmentalized school.

The improvements may seem trivial, not so to the little church. We have purchased new Bibles and new hymn books. "In the Garden" has been replaced by, "O Worship the King, All Glorious Above," and "Brighten the Corner," has made room for, "This Is My Father's World." The opening evercises are becoming planned services of worship. Religious education week has become a yearly event.[2] The consecration of teachers takes place in the church annually. A record of attendance, birthdays, and special events is kept by a recorder. Names of absentees are given the pastor at each session of the school.

Special low tables, with removable legs of discarded lead pipe, have been made for the primary department. Yearly projects and emphases are launched—this year is "Christ in the Life of the Home."

We have improved the Sunday school somewhat, bu much more remains to be done. Discouragement come to all of us, but with every accomplishment we than God and take fresh courage. Of course we could nc speak here of the life and character outcomes, that is ar other story. But of this we are quite sure: the smal church school has a splendid opportunity for doing magnificent job in religious education.

[1]See article by present writer entitled, "A Project In Adult Education for Men," published in the June, 1934, issue of the *International Journal of Religious Educa tion.*

[2]See article by present writer entitled, "Religious Education Week in the Sma Church," published in the June, 1931, issue of the *International Journal of Re ligious Education.*

Some Debatable Questions

(Continued from page 7)

knowledge? Are we at work in temperance education within a realm in which the attitudes of leaders, including parents, need to play a relatively much more important role? Are we really agreed that the ideal position to take is that of total abstinence, and that leaders must do all they can to hold that ideal before the young in every possible way, most of all by personal example?

Such are some of the debatable questions in temperance education today. Sincere differences of opinion are found among friends of the "dry" cause themselves. Answers must be found, and should grow out of free and frank discussion. Such discussion, it is hoped, this article will help to encourage.

(Letters on these debatable questions are sought and will be welcomed by the Board of Editors.)

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CONGREGATIONAL PUBLISHING SOCIETY

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What's Happening in Religious Education

THE New Jersey Council of Religious Education called together at Princeton, vember 23, some thirty-five leaders for an day seminar to consider the bearing of ristian education, and particularly the rk of the Council, on the whole task of the urch in our day. The group included not y the Council staff of denominational di-tors, but general church leaders: such as, trict superintendents, general denomina-nal officials in the state, seminary pro-sors, a few picked ministers, and the di-tor of field administration of the Inter-tional Council of Religious Education. esident Arlo A. Brown presided. Topics nsidered were: "The Pastor and Christian lucation," "Creating a Desire for Super-ion and Training," "Recruiting and Train-g Supervisors and Leadership Training In-uctors," "Should the Council Continue Its nphasis on Young People's Work?" "To hat Extent and How Should the Program the Council Include a Consideration of cial Issues?" and "Field Organization and nance."

Those participating felt that significant ad-nced ground was taken, and commend the an to other state councils.

THE Maryland-Delaware Council of Religious Education, in cooperation with national interdenominational agencies, held, on ovember 26, at Baltimore, an all-day confer-nce on "The Total Task of the Church." his is one of a series of such state-wide nferences initiated as part of the "New lome Missions Advance." It expresses the end toward the coordination of field activ-ies and objectives of the several inter-enominational agencies.

AN interesting and unusual cooperative enterprise was carried on in South Dakota during the two weeks previous to Thanksgiving. Twenty-three ministers, rep-esenting eight denominations, organized hemselves into teams of three ministers each or holding gospel meetings in forty-five ommunities. The meetings were so success-ul that plans are under way for making his an annual program of the Northern Black Hills Ministerial Association.

DURING Religious Education Week last fall, *The Topeka Daily Capital* carried lmost a full page advertisement regarding ne program for that week in Topeka. The otice not only presented the program for ne week, but also listed the seven objectives f religious education and gave brief de-criptions of the work of the character build-ng and religious agencies of the city. Al-hough certain business men had agreed to ay for the space, the publishers, because of neir interest in the enterprise, carried the em without expense and stated in the ad-ertisement: "*The Topeka Daily Capital* is lad to contribute this space in the interest f the churches of America."

MR. LESTER S. NORRIS, formerly director of religious education for the irst Westminster Presbyterian Church of oledo, Ohio, has recently been appointed s director of religious education for the hio Conference of the Methodist Episcopal hurch. His new responsibility also in-ludes some direction of the work in Ken-ucky. Mr. Norris succeeds Rev. Cecil D. mith, who has left to take up a pastorate.

THE Illinois Council of Churches and Religious Education is making plans for an Assembly of Christian Workers, to be held in Springfield, February 25-27.

The theme is to be "Rethinking Illinois." Problems of relief, mental health, community cooperation, character building, social justice, child welfare, world friendship, as well as processes in Christian education as such, will be considered.

This Assembly will carry forward the spirit of the Annual Convocation as well as the spirit of former Conventions. While the general sessions will be for all, separate sessions will give a real clinic approach to the task of the ministers in this state. Children's workers, youth leaders, and workers in men's and women's groups will find every aspect of the church at work in the world today touched in a vital way at some point in the program.

ROMAN CATHOLIC and Jewish religious educators were the guests of honor at the ninth annual luncheon of the Protestant Teachers' Association of New York City, an organization which maintains weekday religious schools of which there are 186 in Protestant churches in the city. The principal speaker was Bishop Francis J. McConnel, of the New York Methodist Area, who praised the efforts to increase the number of weekday religious schools.

THE *Homiletic Review*, published for fifty-four years by the Funk and Wagnalls Company, has been acquired by the F. M. Barton Company, of Cleveland, to be merged with its own publication, *The Expositor*, under the title *The Expositor and the Homiletic Review*. This merger in the field of religious journalism unites two of the oldest and most prominent magazines published for Protestant ministers. The first issue of the merged publication appeared in December.

MR. CARLTON SHERWOOD, until some months ago General Secretary of the International Society of Christian Endeavor, has recently been appointed Executive Director of the Associated Boards for Christian Colleges in China. This board has been organized in order to serve the common interests of ten Christian colleges established in China. Headquarters of the board are in New York City.

Annual Meeting

February 11-18, 1935

THE Annual Meeting of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 11 through 18, 1935. The following schedule of meetings has been arranged:

MONDAY AND TUESDAY—FEBRUARY 11 AND 12
Committees of the Educational Commission
WEDNESDAY, THURSDAY, AND FRIDAY FORENOON AND AFTERNOON—FEBRUARY 13, 14 AND 15
Professional Advisory Sections
FRIDAY EVENING AND SATURDAY FORENOON AND AFTERNOON—FEBRUARY 15 AND 16
Educational Commission
SATURDAY EVENING—FEBRUARY 16
Board of Trustees
MONDAY—FEBRUARY 18
Executive Committee of the International Council

THE Committee on Motion Pictures of the Federal Council of Churches has published a sixteen-page pamphlet, entitled *Source Material on Motion Pictures for Pastors*, which is being sent to ministers of all denominations as a result of a conference held in New York, July 13, to consider Protestant cooperation in the Legion of Decency movement. Thousands of people will now want guidance on films, and to meet this need the Council lists various film review services which should be consulted. The effects of movies on children, standards of moral criticism, and how to judge pictures are further topics covered by the pamphlet. Copies of this informational material may be obtained from the Federal Council's office at 105 East 22nd Street, New York City, for five cents each.

MORE than five hundred Protestant, Jewish, and Catholic clergymen have signed a statement expressing concern over the threat to religious liberty in Mexico. In view of the fact that 95 per cent of the church-goers in Mexico are of the Catholic faith, a similar proportion of the signatories are Protestant ministers and Jewish rabbis, while only 5 per cent of those signing the statement are Catholics. The signatories represent 26 Protestant and 3 Jewish denominations in 41 states and Canada. The decision to circulate the statement was first made at a meeting of the Executive Committee of the National Conference of Jews and Christians held in New York City on October 25.

MR. WILBUR C. PARRY, formerly director of religious education for the Disciples of Christ in Northern California, has recently been called to the national office of the United Society of Christian Missions and Education as Director of Adult Work. He took up his new responsibilities on December 1.

ON December 9 and 10, under the auspices of the National Council of Parent Education, some twenty representatives of various parent education agencies were called to Washington, D.C. The Conference devoted itself to the development of a statement of principles and procedures for coordinating various parent education programs nationally, in the states, and in communities. Religious forces were represented in this Conference by Harry C. Munro of the International Council staff.

The Federal Emergency Relief Administration has made available resources for the development, promotion, and supervision of parent education work in twenty-one states. The work is directed in connection with the public school system and involves the services of a number of well known specialists in parent education. A much larger number of leaders is being recruited and trained to carry on extensive programs. During the first five months 1,013 groups under 1,242 leaders and enrolling 28,435 parents were reported. The National Council of Parent Education has served in a consulting relationship at Washington, developing and directing the work.

This FERA provision, the effective work of such agencies at the P-T-A, and the current emphasis among religious forces on Christ in the Life of the Home has given a great impetus to parent education.

NEW BOOKS

Education for Life with God. By Wilfred E. Powell. New York, Abingdon Press, 1934. 262 p. Price $2.00.

The author says that this is not a book of methods, and that only a limited amount of attention is given to psychological processes. He states his purpose in these words: "Here is . . . an attempt to clarify, from the Christian point of view, the meaning of religious education and to show its relation to the total educational enterprise. In addition to particular skills and specific objectives, and often as a prerequisite to their proper use, there is another item of equipment that is essential to teachers, ministers, or administrators who would render the fullest service in the educational work of the church. There is always a need for a conception of the fundamental nature of the task—an adequate view of its essential meaning and purpose—that may serve both as a general guide to practice and as a 'frame of reference' in which the more detailed teaching activities can be viewed. To help meet this need is the purpose of this book."

The book was written originally as a dissertation under the general direction of Dean Luther A. Weigle of Yale, who writes the introduction to the book. In his introduction Dean Weigle says, "It is the merit of Professor Powell's book that it discusses the meaning of religious education in the full light of the Christian belief concerning God. It is all the more welcome because of the many discussions of religious education which have either ignored God or else have assumed God and then proceeded to other matters. The author does not minimize the social bases and implications of Christian religious education, and escapes the pitfall of a 'myticism' that seeks escape from the hard realities and perplexing problems of this present world. This book deserves a wide reading and has a needed message for times such as these."

Apparently Professor Powell is interested in calling us back to what he conceives to be the fundamental aspect of religious education: that is, education for life with God. In his critique of the philosophy of Christian education as expounded by such men as George Albert Coe, William Clayton Bower, and Theodore Gerald Soares, he concedes the importance of a strong emphasis upon creative activity in the area of social reconstruction, but he holds that there has been too much tendency to leave God out of the picture. He believes that the *sine qua non*, the absolute essential, of Christian living, is a conscious personal relationship to a personal God, and that Christian education ought to be primarily concerned with bringing about this relationship.

The basic question, as stated by Dr. Powell, is this: "What shall we mean by religious education?" He thinks it is inadequate to think of it as the effective teaching of the common elements of all religions, or simply as moral and character training, or as education that is adequately social in motive and content. He then goes on to criticize some of the current theories of Christian education, particularly that which seems too exclusively to emphasize the social aspects. Following this he undertakes to show that the readers' conceptions underlying the social theories of religious education are inadequate, particularly in that they do not give God adequate place. Then he proceeds to develop his own point of view regarding religion, and particularly the Christian religion as a foundation for his answer to the initial question, "What shall we mean by religious education?" He considers some of the practical implications of his point of view, and gives his answer to the question, "What is Christian religious education?" His answer to this question, briefly stated, is found in the following paragraphs:

"Education for Life with God" is not a book of methods, but one in which the author, Professor Wilfred E. Powell, deals in a constructive manner with the fundamental aspect of Christian education. The Board of Editors commends it to both lay and professional workers for careful and thoughtful reading.

"If education becomes religious, in a broad sense, whenever it develops in the pupils an attitude toward the universe, involving sociality, ethical devotion, reverence, and the like, which helps them to a measure of adjustment to God; if it becomes religious education, in the stricter sense, as this attitude is made more clearly conscious and comes to include a personal relationship to God; then, it becomes Christian religious education as it seeks, by the use of Christian materials and methods, to bring this religious attitude to the Christian level.

"Religious education is interested in the development of a vital life attitude, of a life lived *for* and *with* God, and it endeavors to guide the pupils as they seek to live this life. The doctrine it teaches is, therefore, not just to be 'held'; it is to be 'lived by,' and the Christian teacher will help the pupils themselves early to appreciate its value and ultimately to recognize its truth."

There are many who will welcome this book because of its emphasis upon what they believe to be a somewhat neglected aspect of the current theories of religious education. It is probable that they may think of the book as being, to a considerable extent, an interpretation not only of the point of view of Dr. Powell, but also of the point of view of Dean Weigle, who has long been recognized as one of the outstanding leaders in Christian education. This does not minimize the contribution made by Dr. Powell, but particularly commends it to those who are interested in getting not only his, but also Dean Weigle's judgment.

Certainly the book deserves wide reading. It has been too easy, in stressing the previously neglected aspects of Christian education, to overlook the one that should be fundamental.

At the same time, it is to be hoped that the next book on the philosophy of Christian education will succeed in bringing together the two emphases, the social and the more specifically religious, in such a way that we shall have a synthesis of the two that can be used as a basis for our next forward step in the Christian education movement.

—F.L.K.

Mental Hygiene in the Community. By Clara Bassett. New York, The Macmillan Company, 1934. 394 p. Price $3.50.

This volume is divided into twelve chapters, in which the author attempts to cover the fields in which mental hygiene has a special function. Miss Bassett has the ability to present her material interestingly and forcefully. As with other general surveys the field of mental hygiene, however, h book suffers somewhat from constant remin ers that mental hygiene *does* have a fun tion; that it *is* important; that everyo *should* be interested in it.

The chapter on parental education is esp cially timely. It discusses the need of pr cise and detailed training of parents in th variety of problems which children present Similarly, Chapter VIII on "Teacher Trai ing" points out the necessity of training f the teacher in the understanding of th mental mechanisms of her pupils.

The chapter on Mental Hygiene and In dustry is a convincing presentation of th benefits which may be derived from a menta hygiene program for employes.

The book will make excellent reading fo persons interested in a rapid review of th field of mental hygiene. It will not be s valuable to trained psychologists or specia ists in the field, partly because the discus sions are in places inadequate from th scientific standpoint and partly because onl occasional reference is made to the literature which is not always chosen for its experi mental or research value.

—R. A. B

Handbook for Leaders of Paren Education Groups in Emergency Edu cation Programs. Prepared under the di rection of the Advisory Committee on Emer gency Education Programs of the Nationa Council of Parent Education in cooperation with the Office of Education, United State Department of the Interior. 60 p. Price 25 cents.

While designed for workers in general parent education, church school leaders in parent education would find this handbook very suggestive and valuable. The organization of groups, the selection of materials and means, methods and relationships involved, are all treated in a practical manner. A selected bibliography is included.

—H. C. M

The Secret of Victorious Living. By Harry Emerson Fosdick. New York, Harper and Brothers, 1934. 246 p. Price $1.50.

At the request of his friends and radio audience, Dr. Fosdick has prepared this second volume of sermons, his first being *The Hope of the World* which was published just a year ago. In his characteristically simple but vivid and appealing style, the author deals particularly in these sermons with the individual and group problems coming out of these years of economic instability and general confusion. It is a book to be valued for its inspiration and practical helpfulness

—G. D

Church Unity Movements in the United States. By H. Paul Douglass. New York, Institute of Social and Religious Research, 1934. 576 p. Price $3.00.

How widespread in Protestantism is sentiment favorable to Christian union or to a much closer working relationship among the denominational bodies? What actual steps have been taken in the direction of such union? Between which groups is there the greatest feeling of religious distance? In which denominations is the sentiment for union strongest? The study reported in this book was designed to supply reliable answers to such questions as these. Questionnaires filled out by some 20,000 church

bers representing a wide distribution or oling form an important source of data. report is objective and fair. Both the agonists and the opponents of church n could find ammunition within the me. The general conclusion, however, ts in the direction of an increasing unity ing ultimately to at least a partial union 'rotestantism.

ne importance of the report is indicated the fact that it was the July (1934) ction of the Religious Book Club.

eisure. A Suburban Study. By George Lundberg, Mirra Komarovsky, and Mary e McInerny. New York, Columbia Uni- ity Press, 1934. 396 p. Price $3.00.

Westchester County, in which live more a half a million of New York City's urban population, was thoroughly studied discover how these suburbanites, the ority of whom commute to New York, nd their leisure time. This book is a ort of that study. The extensive physical ilities for enjoyable leisure activities, the anizations through which such activities directed, and the amount and types of ivities are all described. Chapters are oted to the family, the church, the school, arts, and adult education including ding. The increasing importance of leis- in view of industrial changes under way apparent. Studies similar to this are eded for many types of communities as a is for adequate planning.

"I Pledge Allegiance"

(Continued from page 24)

hell, son. I ought to know. I lived right in the middle of it. It's hell—and nothing but. But there'll always be wars and if styles in fighting change the only thing to do is to have more and better hell-fire than the other fellow.

RS. BAKER *(covering her ears and moaning)*: Oh, Richard, Richard!

ERGEANT BAKER: Facts are facts, Lucy, and the boy had better face 'em.

ICK: But how about my facts, Dad? And I haven't told you the half of them. Why, Dad, the war would have been over two years sooner if the munition makers hadn't kept it going. What are a few lives to fat profits?

ERGEANT BAKER: There's one fact you can't get away from, Dick, and it hurts your old Dad, I can tell you.

ICK: What's that?

ERGEANT BAKER: There were Bakers freezing at Valley Forge, they fought at Gettysburg, they were at San Juan Hill, too. I used to think of them when I was in the Argonne and it bucked me up when I needed it. You're the first of a fighting line to fail your country and your colors.

ICK: Look here, Dad, that's not straight! You needn't be ashamed of me! I'll do a Nathan Hale for my country any time she needs me—but I'm not going to die for dear old Wall Street, the munition makers, and the chemical companies!

ERGEANT BAKER: Now you're talking like a "Red."

ICK *(unmindful of the interruption)*: They are the ones who stage the wars and send men out to die for their invested interests. Every shot means money in their pockets. What's human life to them? Just something to stir up with lying propaganda and send marching down a cannon's mouth or sink on the high seas to save their sugar and their oil or in order to sell their armor plate! And after the blood of better men than they are saves their lousy dollars for them they try to cheat the government out of their taxes! It burns me up, Dad! It burns me up!

SERGEANT BAKER: But—Dick—

DICK: You think that war breeds men. It breeds skunks, too. I wonder if the Baker starving at Valley Forge ever knew that patriots were selling his supplies to the British comfortably quartered in Philadelphia. I wonder how the other soldier Bakers liked embalmed beef and the shoddy uniforms and pasteboard shoes the army contractors handed them!

SERGEANT BAKER: It's all in the game. All in the game.

DICK: Well, I won't play that game. I'm telling you I won't play it!

SERGEANT BAKER: Look here, Son. You have to look at these things in a big way. The 1776 boys won us a free country, the boys in blue freed the slaves and kept the Union. It's kiddish to take your marbles and sneak away just because a few fellows play dirty.

DICK: But it's all dirty now, Dad. Dirty and dishonorable from the first bit of lying propaganda that puts hate in the place of goodwill—to the last unfair treaty that leaves a smoulder of ill will ready to be fanned into a flame whenever it's profitable for big business.

SERGEANT BAKER: Well, what are you going to do about it?

DICK *(his face lights up and he glows with the fervor of his vision)*: Disarm, keep the Peace Pact, join the League of Nations, sit in at the World Court, cultivate international goodwill and brotherhood, change the mind-set of the world from war to peace!

MRS. BAKER: Amen and amen to that, Dick.

SERGEANT BAKER: You've cut out a considerable job for yourselves, you pacifists. I'm nothing but a poor sap of a soldier but I'd say you'll find you've bitten off more than you can chew.

DICK: Well, you told me to look at things in a big way. There are heroic deeds to be done for peace and I want to help do them. I want to serve life, not death. Pasteur, Walter Reed, Trudeau—those are my heroes. Think of the enrichment to life if science had half the fortune we sink in battle ships. She wouldn't limp along then with her saving work eternally hindered and delayed for lack of funds. The slums and tenements would be cleaned up, the kids would have parks and playgrounds and decent schools and enough of them. They wouldn't have to be jammed fifty in a classroom learning, "My country, right or wrong, but right or wrong, my country!"

SERGEANT BAKER: You'll be a misfit in medicine, Dick. Your proper sphere is on a soap box. You sure can do your stuff, and it listens good—but it doesn't mean anything. You can't change human nature.

MRS. BAKER: Christ can. He always does when human nature gives him a chance.

SERGEANT BAKER: Suppose we leave religion out of this, Lucy.

DICK: Dad, there's one thing I dodged when you asked me what turned my mind toward peace and made me determine that I'd never surrender to the war system. I don't want to sound preachy, or like a self-righteous, young prig. We're both Christians. Mums saw to that. She tended our souls as carefully as she sewed the buttons on our shirts, and she'll stick by until she's herded us through the pearly gates; but the way I see my faith and the Leader of my faith, I can't be a true follower of Him if I take military training. He said, "You are my followers, if you do my commandments," and He commanded, "Thou shalt not kill!" He said, "Love your enemies," though he knew it was hard on us, and he taught us the brotherhood of man. I'm sincere in this, Dad, absolutely sincere

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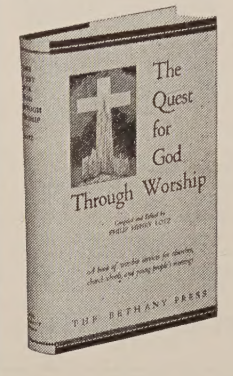

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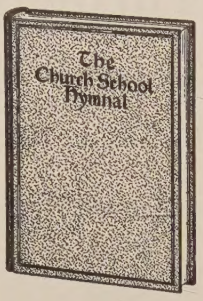

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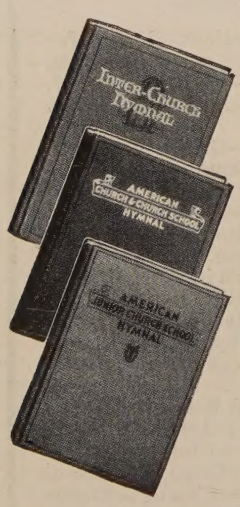

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about it—but they wouldn't recognize it at college.

SERGEANT BAKER: So you're what they call a "conscientious objector," are you?

DICK: Yes.

SERGEANT BAKER: We had another name for them in the army. Dick, there's no one wants peace and a happy, prosperous country more than old vets like me. But we can't swallow this theological quibbling and all this bunk about arbitration and the whole world playing ring-around-the-rosy together as pretty as you please. We know better. I'm a religious man myself. Never did think it was right and reverent for them to leave out the name of God from the Treaty of Versailles—

DICK: It would have been rank irreverence to couple His Name with the harsh short-sightedness of the Treaty of Versailles!

SERGEANT BAKER: That's where we think different; just as we do over this peace business.

DICK: So far we agree. We both want peace—but how to get it, that's where we split wide apart.

SERGEANT BAKER *(thumping the table)*: Increased armaments, a navy second to none, air force the same, enlarge your standing army, keep your guns loaded, pray if you want to, but keep your powder dry! That's the path to peace!

MRS. BAKER: And many there be that travel thereon. But your path leads to destruction, Richard. The boy's path to peace is like that other narrow way. As yet, "Few there be that find it"—but it leads to life.

DICK: Yes, that more abundant life that Christ wanted all men to enjoy. What a nation we might be if we truly followed Him—what a nation!

SERGEANT BAKER: What pretty pickings for the first fellow that chose to point a gun at us!

DICK: He'd put up his gun fast enough, for war would be outlawed then and no nation could get away with it.

SERGEANT BAKER: Outlaw war? That's another pipe dream. Can't be done Dick, can't be done! Now this has been a pretty, little parlez-vous of ours, but I've come to the conclusion that some high-falutin' parson and a bunch of communist pamphlets are making a monkey out of you. Just how does this college business stand? You're not fired yet, I take it?

DICK: No. They'll reinstate me like a shot, even "with pleasure," if I'll agree to take military training. They wanted me to talk it over with you. They knew you were a veteran with a distinguished service medal. They thought you'd throw your weight on their side. I was hoping you'd see my side.

SERGEANT BAKER: That's your hard luck then. I can't see it. I tell you this flat. I will not furnish you with the funds to make a change. Does that make any difference to your conscientious objections?

DICK: I'm afraid not, Dad. I've made up my mind. I'll work my way to my M.D. Somewhere else—somehow. I know how you feel about us "conchies." *(Gestures toward the newspaper. The father's jaw drops, then closes with a snap and upward push of the underjaw.)*

SERGEANT BAKER: So you read that, did you? Think it over. I fought for my country—if I'd got mine like better men than me did—I'd have died for her. Stick you "conchies" up before a firing squad, and how many of you would die for peace?

*(*DICK *gets up, takes the gun mentioned before and hands it to his father who grasps it instinctively. Then* DICK *backs up against the opposite wall and stands motionless with hands down at his side. His mother springs to her feet, takes one step forward, then stands quietly.)*

DICK: Well, why don't you shoot?

(For a moment one might think SERGEANT *was ready to fire, then he dr the gun and says—)*

SERGEANT BAKER: Shucks! That's j melodramatic hookum; but keep talk the way you do and you may find out w it feels like to be backed up against stone wall some cold, gray dawn. L have an end to this. You go back a take military training, like any loyal Am ican ought to be glad to do—or leave t house and this town and make your o way. A "conchy's" no son of mine!

(There is a pause for a minute as th eyes clash, then the boy salutes with a g of boyish bravado.)

DICK: O.K., Sergeant!

(He takes up his cap and coat and go toward the door. MRS. BAKER *approach her husband with outstretched hands.)*

MRS. BAKER: Richard, you'll not turn aw the boy like this! You can't——*(S clutches at the familiar to bring thin back to normal.)* Why, he—he—hasn had his supper! *(Runs to* DICK*)* Dic don't go! Your father can't really mean i

DICK: Don't, Mums. I'll crack up if y try to hold me. It's the best way. H can't change and I won't. It'll work o all right—I've got some friends in the ci —I'll go there—I'll write—

MRS. BAKER *(turning back to her husband)* Richard, Richard! He's our son—my son I don't agree to this. There shan't be an separation between my boy and me. I sha help him all I can. We are pledged t peace together.

SERGEANT BAKER: That's up to you, Lucy Do as you like. I've never bullied you Only don't let me hear his name—no have him come about this place or thi town! He's disgraced me—shamed me be fore my buddies. *(Pause)* You can pu away that suit, Lucy, I'm not marchin tomorrow.

*(*DICK *crosses quickly to his father, hold ing out his hand.)*

DICK: I'm sorry, Dad.

SERGEANT BAKER: On your way, yellow, o your way!

(Seeing there is no other way the bo leaves him standing, grimly watching hi departure. DICK *embraces his mothe hastily and goes out taking his suitcase Mother stands by the door, waving he hand and keeping it held high in salut until he is out of sight. Then she turn back to the father who has seated himsel at the table with his arms folded in fron of him.)*

SERGEANT BAKER: And that was Dick—m son! It's hard. Lucy, how can you stan there and take it. Why don't you cry Our boy's gone.

MRS. BAKER: If he were going to battl you'd call me brave. You'd praise m Shall I be less brave to lose a son t peace?

(She looks again out into the gatherin darkness where DICK *has gone. Th* SERGEANT's *head goes down upon his arm His wife crosses the room and bends abo him with her arm across his shoulders.)*

MRS. BAKER: Richard, there's one long wa fare still to be won. The battle betwee right and wrong—God and mammon hatred and the brotherhood of man. Pe haps some day you'll see and be glad see your son a valiant soldier in that fa flung battle line. Oh, be proud, proud In the greatest struggle of them all, th bringing of Christ's Kingdom, Richar we've a son at the front! A son at th front!

(The man's head remains bowed but th mother looks clear-eyed and unafraid in the future.)

CURTAIN

rist and the Rich Young Man (Both by Hofmann) Christ and the Doctors

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The Home and Social Attitudes

(Continued from page 6)

For the most part the parental influences operate unisciously. Long before the child goes to school he has eady acquired a complex group of attitudes toward ople and toward particular groups of people. The home hardly avoid cultivating in the young child comcency with respect to his own. So many things, so many as, so many people become hateful because parents ow their own childish antagonisms to manifest themves before their children, and, like fear, these hostilities rrow and block unduly the children's adventures and plorations and acquaintances. At one time it is sex, at other time it is the people who live on the "wrong side" town. We teach hostility to foreigners, to strange comxions or dialects, to unaccustomed ideas, to unfamiliar stoms, and thus establish scales against which our chilen forever measure higher or lower, better or worse.

From the point of view of the community, these narrow- attitudes of hostility or exclusiveness, these restricted yalties and detachments, often make for increased diffilty in the assimilation of individuals by groups. From e point of view of the individual they mean constant fficulty of adjustment to the ever-changing social environent, and constitute a source of future discomfort or unppiness. One may learn to live alone in isolation, but is hard to live alone in the midst of the crowd.

Many factors are no doubt involved in this problem of tensified sympathies and loyalties, but the home itself one of the most important of these. As the home bemes aware of its primacy in the midst of the varied and ten conflicting demands upon the child's time and attenon and energy, there is often confusion and uncertainty ecause we have not yet even appropriate names for what e home has always done. Our attention has been diverted the specific educational, hygienic, economic, recreation- processes of which the home has been divested—these e organized, carried on systematically and formally. hat the home does is casual, informal, intangible. The nviction grows, nevertheless, that with all its informality d elusiveness, this residual and eternal function of the me is vital and indispensable.

The influence of the home will, therefore, depend upon e personalities and attitudes of the parents, who are men d women having special relations to their own children. he home is, in its very essence, a continuity of relationips, a unifying and coordinating agency for all of the ild's experiences. Whatever he sees in the outside world, l that he experiences in thought and feeling is, in the last alysis, interpreted under the psychological domination the home pattern. Therein lies the peculiar significance the home as the builder of personality.

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From the Pyramids to the Present

(Continued from page 9)

angle come many suggestions these days as people are learning more about it. One quite practical man in this field sets up a screen through which one may sift himself to see how he rates.* There are seven hurdles to get over. A young person's philosophy of life should be adequate to the task of getting him over them. Briefly, they are: *Are you happy?* If not, don't rest until you root out the reason for not being; it's real fun to be alive. *Have you breadth of vision?* Intolerance and narrow prejudice are more apt to wreck you than those against whom you are prejudiced. *Are you afraid to tackle problems?* The head-in-the-sand attitude is pathetic. Shun it as you would the plague. *Do you do things easily and well?* If not, try to find out why. Do not be content until the machine functions well. *What about your motives?* They reveal the working of your mind. Maybe you need to let in the sunlight. *Are you willing to set your objectives out in a row where people can take a look at them?* It is very important for your mental health that you be going in the right direction and after the right things. *Do you get*

*J. B. Morgan, *Keeping a Sound Mind*. New York, Macmillan Company.

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along with people? People are the greatest things on earth. If every man in the company except you is out of step, look out!

The moral of all this is that young people should be encouraged and helped to be normal. A Christian philosophy of life must start with a normal body and a normal mind. Let's not take too much for granted. Many young people need a great deal of help here.

Jesus' statement that the Kingdom really is within us, and not an accumulation of externals, gives rise to the often repeated fact that a true Christian is bigger than anything that can happen to him. Care must be used, however, to prevent this thought carrying young people into "otherworldliness." That would be to miss the point. There must be no withdrawing into a protective shell to feed merely on inner satisfactions. Nor is Nirvana the goal, or even a grim holding on, to suffer silently until Heaven is reached. A proper philosophy will take note of the ills flesh is heir to, will neither ignore them nor laugh them off, but will see them in proper perspective.

Happiness, even for youth, is not hidden in a new motor car. It resides in a proper adjustment to the daily round and a satisfying relationship to one's associates. Happiness pursued is never found. Happiness is the aroma which rises from the main stream of a well-adjusted life.

Money in the bank is a convenience; but the true resources are within one. No young person can live alone by the bread of external possessions, and should be encouraged never to try. When life takes a swing at youth, denies him a job, grinds him down with social injustice, and treats him shamefully in general, the normal Christian youth, if he could only realize it, is in position to grin and say, "Never even touched me."

Is it too old-fashioned to talk about *surrender* to Christ? And has any one found an adequate substitute for keeping open and well-used the channel of *communion* between a youth and his Lord? Otherwise, where can youth gain the needed resources to live for the common good instead of for just his own good?

With a Christ to follow, a normal physical endowment, the habit of keeping resources stored inside instead of outside, and a life projected on the plan of sharing instead of self-interest, a young person has the working basis for a gloriously satisfying life. Who wants anything better than that?

A Recreational Program for the Country Chur

(Continued from page 20)

undertaken locally or in conjunction with other nei boring communities.

June is the brides' month. There will be a new feat this June. The pastor will invite to a special service Sunday those whom he has married during the five ye of his pastorate. A picnic dinner will be served in t church, and an informal program carried out in the aft noon. June also brings the rural school picnic at t park, in which six districts cooperate for a good time w sports program in the forenoon, and a boys' band a speaker in the afternoon. Then there are the school e hibits days, and possibly a community field day, spo sored by the athletic club or the Council.

July brings the all-church picnic, a young people's i stitute, and outdoor worship services along the lakesi on Sunday evenings. Refreshments are often served fo lowing the young peoples' meetings at the lake. Last Ju the Council sponsored a community "musical jambore in which all musical organizations—the choir, the boy band, the orchestra—joined in singing and playing. community sing followed.

August is vacation month for our church. The pastor given a month's vacation with the church closed two Su days or, as this year, four. On one of the Sundays whe there are no services in the church, the young people g for an annual "hobo hike" to Enfield. On Saturday afte noon they walk the ten miles to Enfield Falls State Par where they have supper together, followed by a campfi program of games, singing, and prayer groups, and the to bed in blankets under the stars. In case of rain there i an old mill in which they sleep.- Sunday morning th pastor leads a half hour worship service following breal fast. Since food and blankets have been brought over b automobile, there are cars enough to take the young peopl home on Sunday afternoon. Fifty-five young people a tended last year's "hobo hike." A fine spirit of coope ation pervaded. Rules were observed in a wonderful wa and everyone entered into the spirit of the program.

So the year goes round in its recreational program fo a church that conceives its task not a thing unto itself bu part with others in building the kind of community whic is in keeping with the spirit of the Master.

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